



The Psychology of Success

AND

HUMAN NATURE STUDIES

WITH ONE HUNDRED SUGGESTIONS FOR
BUSINESS AND PROFESSIONAL MEN

BY

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AUTHOR OF

"Heredity and Prenatal Culture," "Immanuel or Christian Realism," "Child
Culture by Mental Suggestion," "The New Man," Etc.

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TO

Louise Francis Spaller

BUSINESS MANAGER OF THE RIDDELL LECTURES

TO WHOSE

TACT, ENERGY, AND UNFAILING ENTHUSIASM
I AM MUCH INDEBTED FOR WHATEVER SUCCESS
HAS ATTENDED MY EFFORTS, THIS BOOK IS
GRATEFULLY DEDICATED

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Prefatory Note

The primary object of this book is to present methods for self-improvement. In recent years applied science has revolutionized every branch of industry. Within the next few years applied psychology and applied Christianity promise a corresponding change in the art of mind and character building.

For fifteen years it was my privilege to help young people in acquiring the elements essential for success. The methods employed in this personal work were later condensed into the lecture, "The Psychology of Success." This lecture proved so helpful that it was often necessary to repeat it to accommodate the numbers who wanted to hear it. At the request of many educators, employers and students, it has been prepared for publication, and now forms Part I of this book.

In Part II, I have tried to present in condensed form such suggestions as have proved helpful to young business and professional men, hoping by the printed word to serve a larger number and at the same time be relieved from the personal work to which I can no longer give attention.

"Human Nature Studies," Part III, are the result of a course of lectures kindly received by large audiences of thoughtful people. These studies are not intended for the technical student of psychology, but rather for those who want to improve self or understand human nature, mind, and character.

That this book may prove a blessing to every one who reads it, is the earnest desire of the author.

NEWTON N. RIDDELL.

LECTURE

THE PSYCHOLOGY OF SUCCESS.

Introduction

There are elements of genius in every man that if awakened and trained will enable him to do something worth while. There are stores of energy and ambition in every brain that if unlocked and given expression in action will supply the force necessary to bring things to pass. There are germs of goodness and divinity in every soul that if quickened by love and wrought into character will enable a man to live a clean, self-respecting, moral life. Awaken the genius, unlock the energies, quicken the divinity in a man, change him from negative to positive, combine his intellect, energy, and conscience in harmonious expression, and you have given to that man the psychology of success.

What is Success

What constitutes success? If we are to see things alike, we must have the same viewpoint. Briefly, success is the accomplishment of anything

attempted. But we must get a larger concept of the subject. We must measure success first from the viewpoint of the individual, and second from his relation to society. We must measure success in the individual not wholly by his objective achievements in the few years that belong to the earth life, but in the light of the fact that the influence of his life extends far into the future. We must measure the success of the individual as related to humanity, not merely by his personal influence upon his family, his neighbors, and his age, but in the light of heredity, race evolution, and man's relation to God and eternity. We have lacked perspective in our view of success. Much that we have called success has really been failure. To do much work and accomplish little is not success. To pile up a fortune out of other people's earnings without producing any real wealth is not success. To acquire wealth or fame, or to accomplish some great undertaking at the expense of health, conscience, or character is not success. To win out in business or profession, yet neglect wife and children, soul growth, Christian living, or civic duties, is not success. How, then, shall we measure success? By the honest work done; by the money earned or wealth produced; by the knowledge acquired, culture attained, and character realized; by the joy experienced and the happiness given to others; by the influence exerted and the service rendered in harmony with the law of human progress.

Success and Soul Growth

If success include material prosperity, soul growth, and service to others, there must be some way devised to attain all of these at the same time. There is a very generally accepted idea that if one give himself fully to his vocation and succeed in material things, he must neglect the spiritual. This idea is fundamentally wrong. The activities necessary for material prosperity, if prompted by unselfish motives, instead of being restrictive to moral and spiritual growth, are conducive to such growth. The fact that most persons who give themselves wholly to their work become so engrossed in it that they fail in moral and spiritual attainment, is no proof whatever that such a result is necessary. *It is all a question of motive.* The effects of any act are determined largely by the motive that prompts it and the mental and emotional states that obtain during the activity. If we act from selfish motives, every such activity, no matter how noble its purpose or worthy its end, will inhibit soul growth and tend to narrow and contract the life; whereas if we act from selfless love, no matter how simple or menial the act, it is conducive to moral and spiritual attainment. One may preach the gospel or engage in the most noble of callings, actuated by selfish motives, and in these worthy activities become narrow, irritable, and spiritually inert; or he may sweep streets and clean alleys for a livelihood, actuated by pure love, the thought of service, and glory of God, and

out of these menial activities develop a beautiful soul and ripen a Christian character.

Not What, but How

The main object of this lecture is to present **METHOD**. It is easy to tell folks what to do and what not to do; but **HOW** to do it is another thing. All of the essential elements for success might be mentioned in a single breath; but what good would it do without the knowledge of how to acquire these elements? We are all prone to giving advice that is worthless. For instance: Here is a good woman with the worry habit. She is sick abed half the time. Her husband says, "If you will only stop worrying you will soon get well." Sympathetic neighbors say, "You worry so. That's what makes you sick." Her pastor calls and says, "You ought to rejoice. You are a Christian and have nothing to worry over. It's a sin to worry." Her physician tells her that her nerves are all disordered and she is on the verge of nervous prostration. All of these statements may be true; but they only tend to make matters worse. What she needs is the counsel of a practical psychologist who will explain to her the causes of worry, **HOW** to overcome it, and realize peace and serenity of soul.

Now, friends, it is just so with this problem of success. The popular lecturers and wise ones for centuries have been telling us why we fail, and pointing out the elements of success; but the object of this lecture is to show **HOW** to acquire these

elements. The methods to be presented have enabled many to increase their earning and learning power from 10 to 50 per cent, and not a few have more than doubled their commercial value within three years. There is not a human weakness known to man that has not been eradicated by these methods; while their value as a means in acquiring the higher virtues has been demonstrated by thousands.

A Winning Personality

God works through personalities. When He would give to the world a moral code that should become the basis of all subsequent jurisprudence, He raised up a Moses with a mind and conscience capable of receiving and communicating the decalogue. When He would reveal to man His love and the way of eternal life, He incarnated his Spirit in the man of Galilee and sent this Divine personality among men to declare the good news of the kingdom. Behind every great reformation, social, political, and religious, has been a personality. The history of the world's progress is a history of great personalities. Back of each of our religious denominations there is a great personality, a Luther, a Calvin, a Wesley. Back of every successful business concern there is a personality, a Rothschild, a Wannamaker, a Marshall Field. In every happy home there is a personality, a loving wife, a kind husband. Look about you and wherever you find true success, in public or private life, in the church,

the schoolroom, the business house, the office, the factory, the shop, or the home, you will find that the secret of the success is in a personality. The problem before us, then, is how to build a strong, harmonious, winning, righteous personality.

Foundation Stones

Before we begin the building of a personality we must clear away certain false notions relative to the causes of success and failure and lay a few foundation stones.

First, get out of your head the notion that success depends upon opportunity or environment. True, these are necessary for the expression of energy or talent; but the primary causes of success or failure are in the individual. Law reigns throughout all of man's relations and activities. There is no realm of caprice. Cause and effect are inseparably related. Things do not happen without an adequate cause. The laws of affinity and of natural selection are as active and unerring in the realms of mind, society, and business, as in the mineral kingdom and in the lower orders of life.

Joe and Bill

For instance, here is Joe whom you all know, who always says, "I've had no show, and that's why I can't make things go." While there is Bill, half way up hill, a-goin' still and always will. Now why this difference between Joe and Bill? Think a bit. Every molecule in the mineral kingdom is

surrounded by a radiating aura which determines its chemical affinity and governs its relation to other molecules and minerals. Every vegetable and animal is surrounded by an aura, a radiation of its life. Every human being is surrounded by an aura, a magnetic field, a personal magnetism. This personal magnetism is the result of the chemical activity, the involuntary and voluntary life, thoughts, feelings, will, and sentiment of the individual. It is strong or weak, pronounced or indefinite, according to the strength and the activity of the several elements of his nature. It gives him distinctiveness of personality, natural affinities, and silently determines his relations to others. Now if you could see the aura of Joe, you would see a vaporous cloud-form, with irregular edges and few decided colors. Why? Because Joe is negative. Ask him what he is thinking about. He will probably reply, "Oh, nothin'." Ask him what he likes to read. He "don't take much to readin'." Ask him which of the fellows he likes best. "Oh, do'no, like 'em all pretty well; no special love for any of 'em." Ask him what he is going to do in life. "Do'no, haven't thought much about it. Been lookin' fur a job, but it 'pears there's nothin' doin'." There is no affinity between Joe and a successful business man. No active teacher is interested in him. No social opportunities are open to him. No professional man wants a boy like that in his office. So poor Joe has no show, because the negative state of his intellect, emotions, and will, leave him with-

out personality, magnetic attraction, or natural affinity. Now look at Bill. His aura is dense and intensely active. The outline is sharp and the colors distinct. Why? Because he is mentally active. He is a student. He prefers certain books. He has a choice of friends. He knows whom he likes and does not like. He is energetic. He is always busy. He is ambitious to rise. He is decided in character. He may not always be right, or even moral, but he is POSITIVE; and because of this positiveness and activity of intellect, emotion, and will, he has an attractive, winning personality. There is a natural affinity between Bill and every successful business or professional man in the city. He is wanted in the store, the bank, and the office. He is a favorite in school, in society, and in the church. He has unlimited opportunity, not from CHANCE, but by the operation of a law as unerring as gravity. Now before the conclusion of this lecture we shall see how to transform Joe from a negative to a positive, and get him up the hill as well as Bill.

You Are the Debtor

Get rid of the idea that the world owes you a living. True, you are not responsible for being here, but neither is the rest of humanity except your immediate parents, therefore the world owes you nothing. It has given you birth, protection, food, clothing, home, friends, education, and opportunity for development, happiness, service and

success. You are the debtor. It will take all the rest of your natural life to square yourself and meet your just obligations. Get ready. Go to work. Be all you can and do all you can in the development of self and in promoting the progress of mankind.

Get the Best of People

Learn to take advantage of your neighbors and get the best of them. Now, don't be shocked. Let me explain. In every respectable person you know there are desirable traits of character. In every loving friend there are qualities that you need. Take advantage of your associations with these good people, select the best there is in their natures, and embody their virtues in yourself. Never mind their faults. You have enough of your own. You will find what you are looking for. You will embody what you recognize and admire; therefore look for the elements of success and admire and cherish the virtues of your friends. A man moves next door to me and says, "Riddell, I am going to watch you. I am going to find all your weak points and detect your meanness." "All right, neighbor. I am going to watch you. I hope to discover your strong points; the secret of your success, and your elements of goodness." We each find what we look for, with the result that he embodies the worst of me, and weakens himself. I embody the best of him and add to my character.

Give Value Received

Put away the desire to get something for nothing. It is fundamentally wrong. It belongs to the psychology of crime. It is excusable in idiots and children, but to the normal, mature mind it is illogical. In a world where cause and effect balance each other, something for nothing is impossible. Every gift, whether of wealth, intelligence, love, confidence, favor, or opportunity, carries with it an equivalent obligation. Even the gift of salvation implies a life of service in return. Young man, if you would succeed start out in life with the idea of earning your own way, paying for what you get, and giving value received. All things whatsoever a man has are his in trust only, and he who fails to give back to the world the equivalent of what has been entrusted to him is not a success.

Luck vs. Purpose

Don't depend upon luck, accidental opportunities, or games of chance. Drifting ships often make long journeys, but seldom reach the desired harbor. Would you succeed, have a purpose, decide early in life what you are going to do, then work with a method.

Concentrate Your Forces

Don't try to do everything or know everything. This is the age of the specialist. Mr. Jack-of-all-trades is out of a job. Dr. Know-it-all is a charla-

tan. The man who can do one thing well is in great demand. The man who knows everything about his specialty is equipped for life work. Concentrate your energies and talents upon something worth while. Master it. Stay with it and you will win out.

Hard Work

Don't be afraid of hard work. Activity gives life, inertia death. Well directed effort develops power, capacity, courage, self-reliance, virtue, mind, and character. Idleness or a life of ease begets weakness, carelessness, indifference, stupidity, vice, and worthlessness. Constitutional laziness is a worse handicap in the race of life than chronic dyspepsia or tuberculosis. Study the personal habits of the men and women who have made history. Get close to those who are winning fame or fortune in art, literature, science, business, or profession and you will find that **EVERY WINNER IS A WORKER**. Genius consists largely in the disposition and capacity for persistent hard work. Edison has said, "Genius is 2 per cent inspiration and 98 per cent perspiration."

Mental Magic

Don't depend upon "mental magic" or "psychic demonstrations" for success. To be able to think forcefully and express one's thoughts concisely and effectively is a great achievement; but to use thought

power or mental suggestion to impel others to act contrary to their will or judgment is morally wrong. Let no man who practices the art of mental magic by controlling others for selfish ends, whether in business, society, law, politics, or religion, count himself guiltless or call his victories success.

A "mental scientist" telling of her wonderful "demonstrations" over poverty, displayed a large number of valuable presents and other evidences of wealth which she claimed to have *compelled* by thought power. She finished the recital of her achievements with the question, "What do you think of my science now?" A friend replied, "I think you are practicing black magic pure and simple. The main difference between you and a professional burglar is in the method; the motive is practically the same. You both employ science and skill for personal gain without giving value received. Your method is the more subtle and therefore the more dangerous to society. Under the law of compensation, which is not limited to time, and has no respect for persons, but has eternity for its fulfillment and exact justice for its goal, both of you must eventually pay the penalty of crime."

Get Right with God

Put away the illusion that any real success is possible except when working in harmony with Divine law and living by Divine grace. All effort contrary to the Divine will is worse than wasted. How foolish for a man to expect to win out in oppo-

sition to the forces and laws that govern the universe! No man ever did succeed that way. Stop and think about it. Get your wits to work. If you fill your right pocket by emptying your left, are you making money? If you accumulate wealth by dwarfing your soul, is that gain? If you acquire anything by fraud, or at the expense of health, manhood, or character, is that victory? If you gain prestige, fame, or fortune by the efforts of others without giving value received, is that success? No! Every cheat is a failure. Every fraud is a loser. Every moral delinquent is a bankrupt. Every dishonest dollar in a man's pocket puts him a dollar in debt. Every hypocrite, whether in the social, industrial, or religious world, is a profligate and a robber, wasting his life and robbing humanity of the honest service he should render.

Young man, "The universe pours its energy into the arm that strikes for right." If you would succeed, *stop just where you are and get right with God.* When working in harmony with Him, you are in line with eternal progress. Infinite wisdom, infinite love, and infinite power are at your command; your only limitation is your capacity to receive and express them. There is no real satisfaction, true happiness, or genuine success possible to a man until he has been born anew and become one with the Father in all his aspirations and efforts. Do you doubt it? Stand by the death-bed of men who have enjoyed apparent success out of harmony with the Golden Rule, and learn from their last

testimony that ill-gotten gain and dishonest methods spell DEFEAT.

Selfishness Is Suicidal

Dismiss the notion that selfishness is essential to success. Selfishness is suicidal. He who lives for self suffers much, dwarfs his soul, accomplishes little, and dies a failure. He who becomes regenerate and lives to serve has found the secret of success, true happiness, soul growth, and eternal life. If you would be happy, if you would win out in the battles of life, renounce the self, embody the Christ, enter a worthy vocation, and render the largest service possible to your age and generation. Take no thought of self except to improve. Do all the good you can, to everyone you can, in every way you can, and no matter how humble your position in life, or how busy your days, you will grow mentally and morally.

Opportunity

Learn to take advantage of opportunity. This is the corner-stone of success. Get away from the old idea that opportunity knocks once and only once at every man's door. Opportunity is knocking all the time. Every moment, every situation, position and condition of life is an opportunity. Yes, even every calamity, misfortune and disappointment bring with them compensating opportunities if we are only wise enough to see, and take advantage of them. You miss a car and have to

wait ten minutes. Don't waste your time and energy fretting. Ten minutes is time enough to empty your pockets of accumulated papers, gather some important piece of news, jot down a valuable fact, decide upon some future event, or solve some troublesome problem. Utilize your time, and missing the car may prove a blessing. You meet with an accident and have to go to the hospital for a month. What an opportunity for calm reflection and spiritual attainment! You are misrepresented and thereby lose a coveted chance in business or society. It is your opportunity to express independence and the strength of character that wins out. Your mother-in-law comes to assist your wife for a week during fruit-canning time and decides to stay all winter. Great chance to cultivate tact, meekness, forbearance, and all the other graces that adorn the soul of a model husband! Don't think of going out nights. Stay at home and make the most of your opportunity. Some of you married ladies think you have a hard time. You have a "grouchy" husband, several children to look after, and the care of a home. Great place to develop self-control, sweetness of nature, gentleness, and that spirit of self-sacrifice by which common mortals become saints.

Young man, you have to work your way through school and provide for mother and the younger children. You find it heavy sledding at times, but what an opportunity for the development of energy, courage, economy, forethought, tact, and ability!

Stay with it, my boy. Do your best and it will make "a winner" of you. There are thousands of wealthy, namby-pamby fellows with soft hands and softer heads, doomed to failure, who would be a success if they had your load.

Young lady, maybe you are not so handsome or attractive as you would like to be. Possibly you were behind the door or out in the smoke-house when the beauty fairy came along. Good! You won't be spoiled by a pretty face. You have a chance to develop those elements of mind and heart that are more attractive than physical beauty. Possibly you have to work in office, shop or factory. If so, this is a great opportunity for the development and expression of a noble character. You may be a salesgirl in a department store; a very trying place, but a good chance to learn the ways and manners of refined shoppers, to cultivate a pleasing manner and develop the elements of self-control.

Friends, it does not matter where you are, who you are, or what you are doing; what your heredity, environment, or vocation, opportunity is yours. Right where you are is a splendid place to begin to build a strong, harmonious, winning personality.

Methods of Attainment

Now that we have a foundation on which to build a superstructure, let us devote a little time to the study of methods of attainment. Remember that the *how* is the all important thing. In the

building of a personality there are three ways of attainment, namely, by hygienic living and physical culture; by education, brain building and ethical culture; and by regeneration and spiritual culture or growth in grace. No one or two of these can fully take the place of the other. All three are essential to the highest attainment. Man is more than mind and body. He is body, soul, and spirit, and all of these must be developed and trained harmoniously to produce the ideal man.

Brain Building

In the lecture "Brain Building" (published in the book "Immanuel") we learned: (1) All conscious sensation, thought, feeling, emotion, volition, and objective intelligence, are dependent upon, and related to, nerve action. (2) Stimuli from the organs of sense, passing over the sensory or afferent nerves to the brain, discharge through the efferent or motor nerves, resulting in thought, feeling, or action. (3) Repeated discharge of stimuli through the nerves establishes nerve paths which tend to regulate and control the discharge of similar, subsequent stimuli, thereby determining their effects upon mind and character. (4) All acts, thoughts, feelings, and desires that are persisted in or often repeated, establish nerve centers in the brain, and paths of discharge through the brain and nerves, which become the physical basis of subsequent thought and conduct. (5) When co-ordinating nerve centers once become established, it is only necessary to

stimulate them to activity, in order to reproduce the acts, thoughts, feelings, or desires that created them. (6) Brain centers and nerve paths are built up mainly during the early part of life and are changed or modified with great difficulty after maturity. Therefore right willing, right desiring, and right thinking in youth establish the physical basis of a righteous character, and make it easy for one to do right through life.

The foregoing facts are sufficient to give us the key to brain building. Any repeatable intelligence can be embodied in the brain and thereby made an integral part of the self. Any ideal may be wrought into a nerve cell and given a physical basis for activity through which it will find expression in character. Since all of the faculties, emotions, propensities, and sentiments are strong or weak according to the functional power and activity of the brain centers through which they are manifested, it is possible, by increasing or diminishing these centers, to increase or diminish any element.

New brain cells are formed by perceiving and responding to a new class of stimuli, such as come from the perception of a new fact, tone, color, thing, idea, or ideal, or in the discrimination of associated things. When such discrimination or response to new stimuli is reepated, each repetition modifies the structure of the forming cell. When the perception or stimulation has been repeated a sufficient number of times, it becomes fully embodied in the cell. When the cell thus built is refunctioned, the fact,

color, tone, idea, or ideal which it embodies, appears in the stream of consciousness. Established brain centers, which are the gift of heredity, and also those that have been acquired, are kept strong by use or activity, and are strengthened by habitual, systematic training. Brain cells allowed to remain dormant, lose functional power, and if not used for many years, may become so weak or atrophied as to be incapable of bringing to consciousness the fact or idea embodied in them. This condition often obtains in old age.

The Law of Suggestion

In our studies of suggestion, we found: (1) Any perception or stimulation that makes a clear, deep impression upon the mind or sub-conscious life, becomes a suggestion and tends to modify mind, character, or functional activities. (2) The greater the emphasis and the oftener the repetition of a suggestion, the more potential it becomes. (3) Any fact, idea, or ideal, that can be put into word form, can be lodged as a suggestion, and built into brain cells. (4) While all persons are not equally amenable to suggestion, nor is anyone equally susceptible at all times, all are responsive to suggestion and may become more so by complying with the laws of receptivity. (5) Receptivity to a suggestion or an impression depends upon the degree of attention. The degree of attention in turn, depends mainly upon two conditions, namely, the degree of mental activity and intensity as focused upon the

thing to be perceived; and the subtraction of everything that might scatter the attention. (6) Suggestions that are most often and most forcefully repeated, control the stream of consciousness and become the dominant elements in character.

From the foregoing facts, it is evident that mental suggestion may be employed, not only in the building of mind centers, but in controlling the propensities, regulating the energies, strengthening the will, and purifying and ennobling the sentiments. In many instances it requires but a few treatments to greatly increase or diminish functional activity; but to insure permanent results in mind and character building, suggestions must be repeated a sufficient number of times to become embodied in brain cells. This, however, is not difficult, neither does it require a knowledge of psychology nor of the processes involved. Anyone can employ mental suggestion in improving self and others. In fact, all education is in a sense the result of suggestion.

How to Use Suggestion

To use suggestion effectively in mind and character building three things are necessary: First, decide definitely upon the thing to be accomplished; second, put the ideal into as few words as possible; third, repeat these words earnestly, emphatically, and at the same time *will* and *desire* that the thing affirmed shall become a fact. Bear in mind that words and thoughts take form, but these forms are powerless in themselves. DESIRE gives them

LIFE, and WILL gives them POWER; so that *desire and will must enforce the thought-form to give it potency as a suggestion.* To merely repeat a thing over and over, parrot-like, without desire and will, is of no value; or to affirm a thing with great emphasis, yet desire the opposite, is ineffective. To both affirm and desire without willing in the same direction, leaves a suggestion with but little potency; but when the mind affirms a thing which is supported by earnest desire and a positive will, the thing affirmed soon becomes a fact in the character.

This gives us a *method* of operation, a process of building, a way of attainment. A single illustration will serve to make the method intelligible to all: Suppose one has formed that most unhygienic habit of bolting his food. He knows better. His physician tells him that it causes indigestion, irritability, nervous headache, insomnia, etc.; that he must eat slowly and masticate his food thoroughly, before he can be well. Why doesn't he do it? Often he does not think of it; but if he does he lacks the self-control to do as well as he knows. Now to apply suggestion it is only necessary to formulate the idea into words, "I can, I will, eat slowly and masticate my food thoroughly." This suggestion, if repeated several times a day and reinforced by will and desire, will soon have its effect. When he comes to the table, the oft-repeated affirmation will come into the stream of consciousness, not only causing him to think about it, but giving him the *will* to do it.

Attainment through Grace

Mental suggestion is a mighty factor in mind and character building. It is especially helpful in training the young, and in strengthening weak faculties, also in correcting bad habits. But it is limited to modifying the natural man and therefore cannot take the place of regeneration and growth in grace. By heredity and the willful violation of law, the natural man has abnormal qualities; some of these may be eliminated, so far as the external expression is concerned, by volition, suggestion, and brain building; but if one is to be *free* from them, he must be delivered through redemption and forgiveness. Moreover, one can not become a spiritual being and enjoy the fruits of the Spirit until he has been born of the Spirit and become regenerate. Therefore, all who seek the *highest* attainment, should begin in the heart, with repentance, forgiveness, and spiritual generation.

In the lectures on Christian Realism (published in the book, "Immanuel") we found: (1) The natural man, however highly cultured and psychical, is still spiritually inert and must be spiritually quickened before he can perceive spiritual realities or become spiritually minded. (2) The transition from the natural to the spiritual is accomplished by repentance and forgiveness from sin, which literally means soul-healing; and by spiritual quickening or regeneration and growth in grace. (3) Through forgiveness of sin and regeneration, there comes

deliverance from all abnormalities and from the control of the evil one. (4) Grace is Divine Spirit *given* to man through Christ; which gives man spiritual vitality, power to resist, to endure, to overcome, to grow strong, to control the propensities, and to manifest the higher virtues of love, charity, reverence, kindness, etc.

From these facts we see how important are forgiveness and regeneration, and what wonderful possibilities are ours through Christ and growth in grace. All of the higher attainments are the *gift* of the Spirit, and are possible *only* to those who have surrendered the self and who live the selfless life day by day. How irrational! what a waste of time and effort, for one to struggle for years with a bad habit or a base desire, in a vain effort to eradicate it, when Perfect Love would cast it out in a moment! How strange that people should continue to fight some evil hereditary tendency or acquired vice, when the Holy Spirit is ever-present, able and willing to deliver the soul at once! What false philosophy, born of ignorance and perpetuated by the evil one, that teaches man to *strive to do for himself what can only be done by the Spirit when the self has been surrendered!* The natural man—the carnal mind—is ensnared in the illusion of self-hood, in which Satan has dominion, and as long as this illusion can be perpetuated, and the poor blinded soul induced to try to deliver himself, he is the slave of the evil one. All the wise ones who have traveled

the "Path of Knowledge," and all the illumined souls who by faith have received the gift of the Spirit, have become aware of this illusion.

How to Get Results

To get results through grace, it is not necessary to struggle and fight in our own strength. In fact, all such effort is obstructive rather than conducive to the desired end. We need to understand that it is the Spirit of God that worketh in us to will and to do; that our part is to conform to this will, and trust Him to do what is best for us. By struggling in our own strength we perpetuate the self and thereby become amenable to evil; but by abandoning the self and rejoicing in the power of the Spirit to do His perfect will in us, His nature and character come forth, and evil is far removed from us.

The foregoing is sufficient to indicate the way of attainment through Grace. A single illustration will show how it may be practically applied in character building by all who have accepted the gift of Love: Suppose one is suffering from that very common devil, "Fear," which harasses the souls of many. To get freedom, first get right with God through repentance, love, and prayer, that you may come into communion, and be prepared to receive the gift. Then ask the Father in the name of the Son, by the power of His Spirit, according to His will, to deliver you from this demon of fear. Having asked in whole-hearted faith and desire, *believe that you receive the thing asked for.* BEGIN AT

ONCE AND CONTINUE TO REJOICE AND PRAISE GOD FOR THE DELIVERANCE, AND THE GIFT OF LOVE. KEEP IT UP. By this continual rejoicing and praising, you form a spiritual atmosphere which is mediumistic of the Divine Spirit and thereby makes possible the doing of His perfect will in you.

This method is not theory, fanaticism, or dogmatic theology. It is spiritual law, given through revelation and proved by hundreds of demonstrations. If all the conditions are met according to the Divine Will, the answers to the prayers of a righteous soul are as sure as the answers in mathematics or physics. If one asks for deliverance from some particular thing while his soul is enveloped in an atmosphere of sin, he cannot receive the Spirit; and if any answer came it would necessarily be from some other source. Again if one ask even out of a pure heart and a spiritualized state, but doubt God or dismiss the subject as soon as he has asked, he inhibits the work of the Spirit and makes impossible the realization of the answer. But he who in faith accepts, believes and rejoices in the answer and wavers not, is sure of results.

In a former lecture, you were told that every poor memory could be strengthened, every mental power increased, every vice eradicated, every evil tendency modified, and every normal, well born soul built into a strong, harmonious character. This statement is based upon practical demonstrations made in the lives of thousands. I know whereof I speak. It has been my privilege to employ these

methods in helping many from vice to virtue, from failure to success. The suggestive method has been introduced because there are many who will not accept Christ or the gift of Love. Moreover, it may be used with good results in mind-training by all; but in overcoming bad habits, putting away carnal desires, and acquiring the higher virtues, the only satisfactory way is to ask for what is wanted, and accept the answer through Grace, then persist as indicated until conscious of the answer. Remember: *The Lord is able to deliver you from any evil and give you any virtue if you will only believe and receive.*

Building a Personality

Now that we have methods whereby we can produce any desired change, eliminate whatever should be eliminated, and increase whatever should be increased, we are ready to begin operations. In all our efforts there is one fact to be kept steadily in mind, namely, that to get the best results, from either Grace or suggestion, we must apply them when away from temptation. "In time of peace prepare for war." By so doing, we prefix the character and thereby largely predetermine conduct. If we wait until the moment of trial for decision, we will act under the dominant impulse, which may be wrong; but by previous training we can determine what the dominant impulse shall be. Children well trained by fire drill, act rationally in time of fire. Soldiers that have had proper training, keep their heads and

remain subject to orders in the heat of battle. In like manner, we can train all the emotions and propensities to act subject to orders; to behave in time of temptation or trial as prefixed by suggestion. For instance, suppose your work is very trying; under the strain you find yourself becoming nervous, irritable and petulant. If continued, this means a soured disposition and ill health. To apply the method and correct this tendency, before you start to work each morning ask for grace to keep you sweet, calm, and good-natured all day, no matter what comes. Accept the gift; begin at once and continue to rejoice in your heart over the fact that you have what you have asked for. Thank and praise God many times during the day for the gift. Meet every trial with a smile. Keep at it and soon you will find that you can be sweet and joyful in the presence of all irritating circumstances. Good nature will become habitual and you will be saved from irritability, ill-nature and ill health.

Health and Hygiene

The first essential in the building of a winning personality is a strong, healthy, vigorous body. Vital force is to man what steam is to the engine. It gives mental energy, enthusiasm, vivacity, volitional power, and personal magnetism. No small part of the world's failures can be traced to low vitality. Impoverished blood, impoverished thoughts; impure blood, impure emotions! He who would succeed in life must not neglect the building of the

temple, the instrument through which he is to express his mind and character. Few realize how much of life's success and happiness depend upon the chemistry of the blood and the functional power of the vital organs. Few have learned the art of wholesome living. Not many know how to feed themselves. Perhaps a less number know how to breathe, and what is more unfortunate, none of us always do as well as we know. From imperfect nutrition and oxygenation we lack mental vigor, sustaining vitality, and even moral purity. No man who dissipates his forces through intemperance need expect to do his best. We all need schooling in practical hygiene. We need daily, systematic physical culture. The average man's working power can be greatly increased within a year by hygienic living and physical training. What is true of working power is equally true of mind and emotion. You, young ladies, who are depending upon patent complexions for your beauty, need more vitality. You need to get out in the sunshine. Don't be afraid of tan or freckles. If you are strong and full of vitality you will be vivacious and magnetic. If you are magnetic you will be a social favorite, no matter if the freckles are so thick that they overlap like the scales of a fish. You may be so homely that you have to get up nights to let your face rest; but if you are magnetic, warm-hearted and pure-minded, you will have no trouble in winning the admiration and love of a desirable man. Did you ever see a honey bee approach an artificial flower? When

he first sees it he starts straight for it with anticipated satisfaction. Just before he reaches it, he pauses for a moment; then, with a sudden turn and a buz-z-z-z! he's gone. That's the way sensible men treat the artificial girl.

Now, let us be serious and go a little deeper. We all want to be pure-minded and noble-hearted. We want to realize in our daily lives the higher virtues that adorn the character with grace and beauty, and most of us want to be Christ-like. But we can never reach these ideals in all fullness without physical health and bodily vigor. Whatever may be your aspirations in life, your condition, vocation, or opportunities, if you would succeed, make haste to be strong, and by hygienic living and wholesome thinking, perpetuate a healthy, normal state throughout life.

Subdue the Appetites

The first step in character building is to get control of the appetites. They are excellent servants. We could not do without them, but they are tyrannical masters and one need not expect to accomplish much while subject to them. It is of little use to train an intellect, prepare for business, or cultivate the graces, until the appetites have been subdued and made obedient to the will. They rule to ruin. They waste vitality, destroy virtue, wreck genius, blast hopes, and defeat ambition. If you really want to succeed, take your appetites and passions one at a time under special training until each

becomes an obedient servant demanding nothing but what is best for you. A perverted palate may keep you ailing half your life. An appetitie for narcotics may blur your intellect or cause your downfall just when success is in sight. Ungoverned desires restrict development and dissipate the forces. A snappy temper will keep the nerves irritated much of the time and may turn you from the path of success. Supersensitiveness makes a fool of one and is a frequent cause of defeat. None of these things are necessary. If you are troubled with any of them or other vices, put them away. You can't afford to have an enemy within your own household. To get free from such things separate the abnormal desire from the self, keep in mind the fact that you are a dual personality, a carnal and a spiritual being. All of these faults belong to the carnal or mortal mind and are no part of the spiritual or higher nature. The spiritual man should have dominion in all things. If this is not so in you, apply the method. Ask for deliverance from all that is abnormal and for grace to control the normal propensities.

Develop Energy

Before anything can be accomplished we must have power. It takes power to work, to do business, to enjoy, to think, to live. Mental energy is back of all action. If one lacks it, he cannot expect to accomplish much until he has developed the elements that supply force. Even in good health,

energy is sometimes deficient, leaving one tame, inert, constitutionally tired, and averse to activity and strenuous effort. Whatever the cause of this tendency, whether hereditary or acquired, it can be overcome by proper training. Children so constituted should early be given short, difficult tasks and gradually trained to hard work. It is a significant fact that nearly all the great brain workers of the world and the captains of finance did hard manual work in early life. This early training developed the energy, persistency, and capacity, that later on sustained in great undertakings.

If you are deficient in energy and engaged in a sedentary occupation, take physical training. Lay out a bit of work every day that is really trying, and go through it with vim and snap. Increase the work as the energy increases. Say to yourself, "I have latent power within me, and by His grace I will awaken it. I have the mind and the will to do." Then do it, rejoicing in the achievement, and energy will increase rapidly.

Conserve the Forces

Most of us have energy enough, if we knew how and would conserve it. We waste our forces in a thousand ways and then wonder why we are all fagged out. A fit of anger in the morning will dissipate power enough to have done a day's work. Many exhaust their vitality mainly by worry; others by needless actions or emotions. Most of us are

subject to the formative will and are constantly wasting vitality by needless thinking, planning, scheming, imagining and by contemplating things to come, and refunctioning the images of things past. Few of us have learned to control the energies. We often put much more force into an effort than is needed. Again, most persons are prone to irregular activities; they do three hours' work in one, then suffer from the reaction. Some women wash, churn, scrub, and bake in one day, then are prostrated for a week. This work properly distributed would not have been too much for exercise and could have been made conducive to health. We men folks are just as bad; and if we are to accomplish much in life, we must get control of our forces and regulate them to an even stroke. Over-activity exhausts the nerve cells that supply energy faster than they can recuperate. To control the energies say, "I have perfect self-control. I do not fret, hurry, or worry; neither will I dissipate my forces in any way, but, like the experienced engineer, I will apply just steam enough to accomplish the desired end and conserve the rest." Or, what is better, especially if prone to irritability, spasmodic effort, or unnecessary mentation, ask that His will be done in you that you may have perfect control over all your energies, forces, and activities. Accept this control, believe it, rejoice in it, manifest it, and soon you will have mastered the art of conserving and directing your forces, which means POWER for effective life work.

Cultivate the Affections

The emotions are closely allied to the energies. They are a source of life and vitality. Wholesome emotional activity is invigorating, energizing, purifying, and elevating. *A loveless soul is a dying soul.* The affections give atmosphere which both receives and communicates influence. A person without love is like a dead planet that receives light, but having no atmosphere cannot convert the light into heat and therefore has no power to sustain life. A man had far better carry his heart on his sleeve and get scratched once in a while than have no heart at all. Better be Mr. E. Z. Mark than Mr. Freeze M. Out. All great personalities have strong emotions, strong affections, strong attachments. If you would have a winning personality, be a great lover. Keep your affections pure and direct them to their proper object; but give them expression. Remember that God is love, and the first great commandment is to love Him with all thy heart and thy neighbor as thyself. This does not mean the sort of free love taught by some sociologists, neither does it mean the violation of conjugal affection and marriage vows; but faithfulness in love to the companion, and a warm, genial friendship for others. It matters not what your position or calling in life, a strong social nature wisely directed is of great value. It is woman's greatest charm. It is the secret of many a business and professional man's success. It opens the door of opportunity. It

attracts friends and brings support. It adds much of zest and joy to life and if we look toward the larger life with the thought of service, or even with the idea of realizing our highest and best, we must love and be loved. Goodness is born of love. Kindness springs from love. In short, all the nobler virtues to which we aspire are the outgrowth of love. Eternal life is the gift of love. To become like Him we must become a center of love; therefore, let us begin today and say, "God is love. He pours His love upon the just and the unjust. He is merciful to the wicked, and compassionate to all. By His grace, I can, I will, be like Him and radiate love and life."

Energy and Enthusiasm

Energy combined with emotion produces enthusiasm. Cultivate it. You must have it. Nothing worth while was ever accomplished without it. The student that lacks enthusiasm seldom does well. The teacher without it is a failure. The clerk or salesman without enthusiasm is not worth floor room. Diamond Dick, the famous street salesman, used to offer a wager of \$1,000 that he could sell one hundred pound packages of sand at \$1 a pound in a single evening. His method was intense enthusiasm and suggestion. Going into a grocery store in Milwaukee some years ago I was held up by a young lady demonstrating tomato catchup. The first thing I knew there was a bottle of tomato cat-

chup under my nose and a magnetic young woman in front of me talking a streak that would have astonished a book agent. She told me how it was made, bottled, kept; its ingredients, exquisite flavor, delicious combinations; how much it added to the flavor and value of other foods. I learned more about tomato catchup in two minutes than Solomon ever dreamed of. I was a hundred miles from home, but I had my hand in my pocket hunting for the price when somebody jolted against me and broke the spell. Then I went over in a corner and watched the next man stand for two minutes half hypnotized, half paralyzed before this genius of enthusiasm. Most everybody tasted it, and through the force of her suggestions thought it was fine. Everybody was buying catchup. Contrast this with the sleepy, passive, negative state of the poor, half-paid, half-fed girls that stand behind the counters of some department stores, who haven't life enough to show goods; who wear the expression, "If you don't see what you want, ask for it," and when you do ask, they place the article before you limply, and passively wait for you to decide whether you want it or not. They don't get much and are worth less. If they have any mind activity it relates to the theater or the dance, but it never attacks business. The surprise is that merchants can afford to employ such help at any price, and that self-respecting shoppers will endure such service. One live salesman, that will put mind, character, and enthusiasm into effort, show goods, talk intensely and give attention to the

varied needs of shoppers, is worth more than a whole row of listless dummies.

Possibly some of you young ladies, who have no interest in commercial matters, feel that you have no need for enthusiasm, but you have. If your aspirations are social, watch a social queen and see how she will enthuse over nothing; what intense interest she can take in the most trivial remark; how responsive her emotions to mirth or pathos! This is what makes her magnetic and attractive. Take warning: Half of the bachelor men and women of this country lost out from lack of enthusiasm at the critical moment.

Seriously, friends, whatever may be your vocation or position in life, if you would succeed, put snap and zest into your work. Intense interest excites interest; positive mentation backed by emotion is sure to awaken response. Even in things spiritual, nothing can be accomplished if undertaken in a half-hearted way. A passive Christian worker seldom converts anybody or inspires a soul with the spirit of self-sacrifice or service. If you would GLORIFY God, spell it with a G-L-O-W. Glow with the fire of the Spirit, and something will be accomplished.

Brain vs. Muscle

In the good old days of stump pulling and log rolling, a man's value to the community was measured largely by his muscle; but now that we have harnessed steam, gas, electricity, and gravity to do

the heavy work, a man's value is measured by his brain. The more brain he puts into his work, the more he is worth. One man barely makes a living off of a hundred and sixty acres of land; another lives comfortably on forty acres. The former plants muscle, the latter brains. One artisan is worth 25 cents an hour, another 75 cents, simply because one is using three times as much brain as the other. *The mind determines the worth of the man.* If you want to command position and price you must mix brains with your work. Some men are better worth \$100 a day than others are \$1; the difference between them can be defined with two words—mind and character. You were told a while ago that the average person can increase his or her earning power from 10 to 50 per cent within two years. Now let us see how. It is by increasing mind power; by changing every intellectual faculty from negative to positive and training all to work together, thereby giving capacity to perceive, to remember, to think, to know, and to do. The man who doesn't notice is always short on the required information. The man who doesn't remember is constantly forgetting what he learns and neglecting what he should attend to. The man who has not learned to think is a slave to other people's opinions, lacks judgment, initiative, and fails to think of the thing that should be thought of to make a success. All of these adverse conditions can be overcome. The mind can be trained to perceive and to take notice; to remember and recall what it

perceives; to analyze, put together, take to pieces, draw conclusions, think and do the right thing at the right time.

The Art of Perception

The first thing in increasing mind capacity is to master the art of definite, concise perception. This is accomplished by *noticing with concentrated interest and undivided attention*. This is not difficult to do if we go about it in earnest. The trouble is, most of us are given to careless, indefinite perception. We notice everything in general, but nothing in particular. We perceive several things at the same time and none of them with sufficient accuracy to form a clear mental image.

The mind is not unlike a photographic instrument. If you are to get a good picture, you must sit still and have proper light exposure. If you move during the exposure you will spoil the plate. If the light is poor longer exposure is needed. If you are perfectly still and the camera is properly focused and the exposure is right, you will get a perfect plate, from which may be made any number of pictures. Now, mental concentration upon one thing corresponds to sitting still. Intensity of mental activity in concentration corresponds to the light. If all the mind force is focused upon one thing the result is a clear, sharp, deep, abiding impression or mental image which may be reproduced at will as a memory in the stream of consciousness. Thus we see that the first essential to a good memory is clear,

definite perception, and that the clearness of perception depends upon attention to one thing and intensity of concentration.

The Art of Study

Here, friends, is the first great secret in mind culture and the first step in acquiring a good memory. You students can get your lessons in half the time when you have learned to apply the art of concentration. To do this, suppose you are studying a lesson in history. Go at it in earnest. Never mind what others are doing. Concentrate your whole attention upon one sentence at a time; then take a second, and so on to the end of a paragraph. Close your eyes or the book and refunction in the mind the essential facts. Go over them a second or a third time without looking at the book. Now take another paragraph and treat it in the same way. Then refunction the first, then the second before beginning the third. Having gone over your lesson in this way, you will have no trouble in recalling it. Keep this great psychological fact in mind: Whatever once occupies an active, intense mind to the exclusion of everything else is never forgotten. You can go over lessons twenty times with your attention divided between study, play, sweethearts, baseball, etc., and still have no definite memories; but once over or twice with intense concentrated attention will enable you to pass a good examination.

Memory Culture

The main secret of memory culture has already been given, namely: concentration, perception, and mind activity. But there are many things that prevent concentration which we must get free from. One is mental passivity, intellectual laziness; another is absent-mindedness, which is usually caused by abstract thinking. Many persons of a meditative turn of mind are lost in abstractions. You may have heard of the absent-minded preacher, who became absorbed in his sermon while changing his shoes and started for church wearing one slipper and one shoe. His wife, discovering the fact, ran after him and stopped him on the street. Half dazed, he turned to her and said, "Excuse me, Madam, haven't I met you before?" Persons with strong emotions frequently fail in perception and memory through the activity of the emotions. They live too much in their feelings to think or perceive accurately. They are lost in desire or imagination and fail to notice. All of these conditions can be overcome by suggestion.

The next step in memory culture is to learn to associate the things that are difficult to remember with those that are easy, so that the recalling of the one will recall the other. Thus, if one have a good memory of forms and faces, but a poor memory of names, the latter may be strengthened by writing and studying the word form, and associating it with the person or thing.

Recollection

Recollection is not synonymous with memory. To recall a thing requires the refunctioning of the neuron—or brain center—in which the mental image is embodied. The memory of a thing, though perfect, may be so deep in the subjective mind, so far removed from the plane of consciousness that it is recalled with great difficulty. In fact, much of what is held in the subjective mind can not be recalled at will. Nine-tenths of what we consider forgotten is held subjectively. This fact has been demonstrated by experimental psychology. Under hypnotic suggestion, a subject has recited page after page of Greek that he learned in his school days, not a line of which could be recalled in his normal state. To increase the power to recall, one should practice refunctioning his facts, figures, and knowledge; that is, call them to the plane of consciousness. Think them over often. This keeps the nerve cells active and vigorous, perpetuates the fibral connections, and makes possible the recalling and using of any fact at will.

Learn to Think

O. S. Fowler used to say, "A close observing eye, a good memory, and a putting-things-together head teach a good school." This is a great truth tersely put. All of the senses can be trained by application and suggestion to keen, concise perception; when so trained, one may learn from everything and everybody. A dullard will not learn from

a sage, but a sage will learn from a child or even a fool. Everything becomes a teacher to the studious mind. No matter what one's position in life may be, having acquired the fact-gathering capacity, he soon has something to think about. His next step in mind building is to learn to think; learn to apply his knowledge; learn to discriminate between truth and error and the relative value of facts. Until he can do this, his facts are not worth much. Some men devote the larger part of their lives to the accumulation of facts which they never assimilate or apply. For all practical purposes these facts might better have been left in the library than built into their brains. I once had a friend who took delight in taking degrees and winning diplomas. The walls of his office were literally covered with parchment. He had taken the degrees of A. M., M. D., Ph. D., LL.D., and D. D., with several post-graduate courses. No doubt he is X. Y. Z. by this time. He was a walking encyclopedia of facts, but had never learned to think. He was a slave to authority and other people's opinions. Ask him what he thought about a certain thing, he would begin to quote authority; but if pinned down for a personal opinion he had none. All his mental power had been used in acquiring knowledge, and with all his learning he commanded a salary of \$800 a year. One-tenth of what he knew, practically applied by one trained in the art of thinking and doing, would have accomplished much more and commanded five times the salary.

Put your *wits to work*. If you would have a strong mind you must use it. You don't have to delve into the depths of science or philosophy, metaphysics or religion to learn to think. Just go to work on the little problems right next to you. You can double your value to your employer or increase your earning power for yourself by putting your mind to work on the things about you. You can make and save hundreds of dollars extra every year by simply thinking of the right thing at the right time. You may be very close to a fortune, but if you don't notice and think, you will never discover it; or if you do it will be after it has passed into the hands of another. It is marvelous what capacity most of us have for seeing a good thing right after somebody else has discovered it! That wondrous gift called *tact*, which is more to be desired even than talent, is acquired by *noticing and thinking*.

Positive Mentation

When you have mastered the art of definite perception, recollection, and concise thinking, you have the basis for positive mentation. This positive mentation is what gives mind-power and influence. The man with definite knowledge, clear reasoning, and sharp, concise expression has the capacity to bring things to pass. His every sentence becomes a suggestion. He is decisive. His thought-forms, even though not put into words, make a definite impression upon others. His words have force back of them. His argument is forceful, convincing. His

opinions are worth considering. His conclusions are accurate. His look is penetrating, and if this positive mind is backed by energy, self-esteem, and conscience he is well nigh irresistible. Such a mind will win out anywhere. The man with such brain power is always in demand. The professions need him. He is wanted by great corporations to act as the head of a department. If he enters the mercantile world he becomes a captain of finance. It is not possible or even desirable for everyone to develop such mind power as we have been considering; but all of you who will apply the methods given may greatly increase your intellectual force, and thereby enhance your value to yourself and to the world.

Concentrate Your Efforts

One thing at a time and that done well, is what makes all life's efforts tell. Scattered forces are ineffective. Divided interests waste power. In mind building, it is well to concentrate the efforts upon one or two elements at a time. In work, the best results with the least wear and tear are gained by focusing the mind upon the thing in hand. In winning fame or fortune, it is better to select one thing for which you have natural talent and stay with it. Mind is a limited quantity; the more you spread it, the thinner it gets. Experience proves that those who have a definite purpose, and concentrate their energies and talents upon it, are the winners. Hold in the sunlight a piece of paper;

the scattered rays will barely warm its surface. Focalize the rays and they will set the paper on fire. You may be a genius, as bright a son as was ever born of woman, but scatter your energy and talent over several lines of work, business or profession and you will be ineffective. Focalize your powers on some worthy undertaking and you will bring things to pass. Come with me to an upper room where an inventor has been concentrating his mind for thirty hours without sleep or rest. Concentration is intensified. Forty hours, fifty hours of the most intense application, with little food and no relaxation. He comes down from his room looking like a hunted beast. The face is grave, the eyes deep set, the hair disheveled. He calls for his six best men and starts back to the room. A friend says, "Stop, man, you are going into brain fever. When are you coming down?" "When the invention is complete, or I will never come down." Once more in the upper room he asks his men to think upon certain lines and answer his questions. The concentration is continued. Fifty-one, fifty-two, fifty-three, fifty-four, fifty-five, fifty-six hours and the brain of Thomas Edison is wrought to a white heat; but from the white heat of that brain the world is aglow with the electric light tonight, that lights not only our streets, mines, and tunnels, but the homes and hearts of millions, bringing health, wealth and comfort to the populace of the earth; and as long as the electric light shall burn, the name of Thomas Edison shall shine forth in dazzling

letters in the halls of fame as the greatest of scientific inventors.

Originality and Individuality

Cultivate individuality. It is the trade mark of power. Eccentricities, when unduly accentuated, make one ridiculous and lessen his opportunities for success; but individuality gives distinctiveness and the stamp of originality to everything said and done. No two persons are by nature exactly alike. God puts the stamp of uniqueness upon everything He creates. The present educational and industrial systems tend to destroy individuality. We must resist this tendency. Originality of thought and conduct, of manners and methods, is one of the great essentials in the building of a winning personality. To do your best, you must be natural. You must get out of the beaten path, get away from stereotyped methods, and develop your inherent peculiarities.

Most of us are imitators. We cramp our souls to fit the fashions. Take the matter of dress. There is a true art in dress; it consists in harmony between the cut of the garment, the amount of trimming, the colors used, and the form, features, complexion, and color of hair and eyes of the wearer. Where this law of harmony is obeyed a work of art is the result. Any lady so attired is well dressed. Even sharp, irregular features can be made attractive; but how many ladies have the wisdom, courage, and independence to follow this law in opposition to the

fashion plates? Even among the dames of fashion we see combinations and incongruities that would make an artist groan and cause beauty to hide her fair face in shame.

Now, what is true in dress is doubly true in our methods of character building. We imitate others in study, forms of speech, habits, manners, business, and, most of all, in religion. These machine-made characters are like store clothes. They are easy to acquire, but they seldom fit and do not wear well. My friend, if you would make the most of self, study the pattern God has put into your physical and mental constitution. Build according to this pattern. Be sure that your building is harmonious, consistent and adapted to the requirements of your chosen vocation; but be true to yourself, loyal to the spirit within you, and the farther you differentiate your life from that of all others, the greater your power and chances for success.

Character and Power

The chief element in a winning personality is character. The highest priced thing on the American market is character. The thing most in demand in every relation, vocation, and condition in life is character. The final asset, back of every business institution which makes it and keeps it solvent, is character. There is not a bank in this city with sufficient security to satisfy its depositors or prevent a run within forty-eight hours, if it were proved

that the president, cashier, and directors of the bank were dishonest. One of the largest financial concerns in the country lost millions of dollars and was compelled to undergo many radical changes when the policy holders and stock holders discovered that it was unsound at the heart. The money panic of 1907 revealed the humiliating fact that even the United States government was not rich enough to sustain her financial equilibrium in the face of dishonest stock gambling and crooked manipulation of her securities.

In the face of these facts, what nonsense for any one to expect to win out without character! What value is brain without conscience? How much is a man worth to his employer who simply knows how but cannot be depended upon? We shall not define this word, character, for what we define, we limit; but character means power, means honesty and integrity, means faithfulness to trust, means promptness and punctuality, means loyalty and reliability, means carefulness and constancy, means courage and conviction, means energy and application, means self-respect and respect for others, means politeness and dignity, means attention and concentration upon the thing in hand, means humility with independence, means obedience with power to command, means the ability to say "no" and stick to it, means the capacity to do and the WILL to do it. If you have these elements you have character. If you have character you have the spinal column of a strong personality.

Character vs. Reputation

Character is a very different thing from reputation. Reputation is what folks say of us. Character is what we are. Reputation may be bought. Character must be built. Reputation introduces us; character sustains the introduction. Reputation gets a position; character holds it. Reputation attracts the attention of an employer and causes him to watch the work of an employee; character in the employee is what brings promotion and commands the increase in wages. Business men tell me that out of fifty employees, an average of only one or two can be trusted to carry responsibility and attend to a specific line of work without watching. Doubtless, in many instances this is largely the fault of the employers or heads of departments. If an employee is never allowed to use his judgment or take responsibility, he is not likely to have the capacity to do so when it is wanted. Character and the power to carry responsibility cannot be assumed in a moment or acquired in a day, and if employers had the patience and forethought to develop these qualities in their help, they would find capacity and merit in a large number. But the faults and failures of employers are no excuse for carelessness, shiftlessness, and that unreliability that characterizes the work of many employees.

Under the Spotter's Eye

A few years ago two young men came to Chicago to seek employment. We will call them Tom and

George—for these were not their names. Both were of good families and each had received a common school and business college education. They soon obtained positions at \$16 a week. Tom was quick, bright, and sociable. He soon made friends and readily adapted himself to the ways of the city. His evenings were spent at the vaudeville, the dance-hall and in pool rooms. During business hours he attended strictly to business; but for some reason he was not promoted. His wages increased and at the end of three years he was getting \$22 a week. He changed positions several times, but was never given a place of responsibility, nor has he drawn a salary of over \$25 a week. Why? Because the reports of the spotters indicated that he was not a safe man for promotion. The young man that will gamble with his own money is not safe to handle the cash of another. The man that habitually keeps doubtful company soon becomes a doubtful man. George was not so bright, but he was prompt. He was often at work fifteen minutes before time and was not anxious to leave the office the moment the bell rang. His evenings were spent in libraries, at the Y. M. C. A., with a short turn in the "gym," or with a few select friends at some first class entertainment. Sunday evenings he went to church. Within two years he was in a position of responsibility at \$25 a week. He was offered a better position with another firm. He told his employers of it and was advised to take it as it was a better opportunity than they could offer. He was steadily

advanced by the new firm and within two years more was drawing \$40 a week. Again there came an offer for something better. In the third place his salary advanced to \$50 a week, when he was promoted to the position of assistant cashier. This position required a bond of \$15,000. He telephoned the firm for whom he had worked first and they immediately offered to go his bond. On his way home from dinner he met the president of the second firm he had worked for and told him of the situation. The immediate response was, "Send the papers over to me, I would back you for twice that." Within six years from the time George came to the city he was drawing a salary of \$225 a month and had saved sufficient money to become a member of the firm for which he was working, and is now vice-president of his company.

Murder will Out

Young friends, perhaps you think you will never have to work under the eyes of a spotter. You are mistaken. The spotter to keep tab on where you spend your evenings, how you spend your money, the company you keep, and decide your fitness for promotion is within you. You can't get away from him. Neither can you prevent his reporting you to your employer and others. His report is WRITTEN in your face. It is expressed in your voice, walk and manners, *but most of all in the silent force of your character.* Your personal influence, that which determines your relations to others, and largely

determines your commercial value, is the result of your thoughts, habits, desires, and will. If these are right and are backed by conviction, you will have power, you will be attractive. You will radiate an influence for good and form affinities that make for success; but if you are living a dissipated life, no matter how hard you try to be faithful to duty during business hours, your silent forces will be repellent to refined people. You will fail to establish confidence. You will continually discount your own efforts. No bluff will take the place of character. Murder will out! Impurity or dishonesty in a man's soul robs him of conviction, power, and rightful influence. Purity and conviction give that subtle something that commands respect, that opens the door of opportunity, that attracts the attention of those who hold the key to the storehouses of fame and fortune.

Personal Responsibility

My young friend, can you be depended upon? Have you learned to carry responsibility? Young lady, if Mamma goes out for the morning, can she trust you to have luncheon ready on time? Straws tell which way the wind blows, and those who are not exact and responsible in small things cannot be trusted in large ones. Young man, if you are told to do a thing, can your employer dismiss it from his mind with positive assurance that it will be done on time and exactly as he has directed? If so, you are on the way to promotion. If you lack the ele-

ments that enter into the formation of that marvelous composition we call character, before you retire tonight make up a program for yourself and begin to build. You know wherein you are weak. It won't take you long to find out your faults. If you need help, ask your family, your teachers, or your employer. They can tell you what is lacking. When you have discovered your shortcomings, ask and receive grace to overcome them. Say, "I can be depended upon." Put will and desire back of the suggestion. Make your word as good as a banknote. Put energy and thought into your work. Whatever you are doing, make it your personal business, and aim at perfection. If you are in school take pains, win out honestly. No honest effort in study is ever a failure. No dishonest achievement is ever a success. Go over the elements that make character and apply the methods you have received in the building of these elements and soon you will have acquired the most valuable asset belonging to any man, the most essential quality for continued progress, the most potent factor in the struggle for supremacy, the most important attribute of the human soul—CHARACTER.

Self Appreciation

Cultivate self-confidence; few succeed without it. If you are naturally deficient in this quality, you know how to develop it. Ask for it, rejoice in it. Affirm it. Live the life that will enable you to respect yourself. Develop the elements of mind nec-

essary for the accomplishment of the work in hand, then learn to have confidence in your ability. Personal egotism is offensive; but it is better to be afflicted with the tendency "to get above one's business" than to be deficient in self-confidence and afraid to carry responsibility. If one lacks self-appreciation he is prone to take the place of an underling when he might do better. No man knows his capacity until he has tested it. There is much truth in the old saying, "A man is like tea, he never knows his real strength until he gets in hot water." Men of very ordinary ability that believe in themselves, command respect and confidence from others and push ahead into responsible places; while men of superior qualities that lack self-confidence are held back to serve in inferior positions.

Egotism

Don't be an egotist. Egotism is the trade mark of ignorance and stupidity. The man who thinks he has a corner on truth, knows not the first principles of truth. "Pride, howe'er disguised in its own majesty, is littleness." Egotism can never comprehend what is truly great. Vanity ministers to self-consciousness, imprisoning the soul. A human peacock met a philosopher walking with bowed head. The fop accosted him, "Why don't you hold up your head and walk like a man?" The sage raised his head and, looking over the fence at a field of wheat, said, "Look, the heads that are well filled bend over; those that are empty stand up straight."

All true greatness is allied to goodness, and goodness makes one meek and humble. We do not have to constantly display our talents or virtues to make them known or appreciated. Every great soul it has been my privilege to meet was easy of approach, unassuming, and unmindful of self. I shall never forget the first time I met a great man. The experience is worth relating. I had gone alone to New York City, a green country boy. Charles Scribner's Sons were advertising for solicitors to sell the Encyclopedia Britannica. I needed money and like most greenhorns thought I could sell books. When I entered the door of that great book concern I saw what to me seemed books enough to supply the whole world. The place was so big and imposing that I was frightened. As I hesitated, a stiff, dignified gentleman of military bearing approached me. I thought, "This is Mr. Scribner, do I dare speak to him?" Looking down the long aisles I saw several more of these dignified gentlemen and I thought there must be a lot of these Scribner's sons. Later, I learned that they were only floor walkers, not even salesmen. I told the floor walker that I wanted to see Mr. Scribner. Fortunately, I did not tell my business or I would never have seen him. I was directed to the elevator and landed on the sixth floor. All the way up it was books, books, books. My courage began to fail and I wished I was out of the place. Another gentleman, more imposing than any I had met, directed me to the private office of Mr. Scribner. I hesitated in front

of the door, then knocked a timid little knock. A kindly voice said, "Come in." I hesitated and in a moment the door was opened and the most unassuming gentleman I had met since I entered the building greeted me cordially, took my hand, and led me back to a chair, drew another close to mine and listened patiently while I made the object of my call known. Then he inquired about the West, my home and work in Nebraska, my schooling and ambitions in life. He made me feel as though I were talking to one of the home folks. He offered to ship a set of encyclopedias to my home and give me a chance to see what I could do, saying that if I could not take orders I might return the books to him and need be at no expense. But I said, "I have no security to offer you." He looked straight into my eyes and said, "O, that will be all right. You are honest." I had always thought so, but I *knew* it then. I would have worked my finger ends off to have paid for those books. As I arose to go, he took my hand and, placing his other hand on my shoulder, walked with me to the elevator, invited me to come and see him again before I left the city, and bade me a kindly good-by. I had met Charles Scribner, and his influence has never lost its potency in my life.

The Crowning Glory

Christ formed within is the crowning glory of a great personality. We may differ in our faiths and beliefs, but God in man is the goal of all religions.

He who comes short of this goal has failed in the most important thing of life. "What shall it profit a man if he shall gain the whole world, and lose his own soul?" If we omit for the time all thought of a future life and measure success solely by the achievements of the present existence, any sane, rational view of the subject forces us to the conclusion that righteousness pays, and that Christ within is our supreme need. Think how much more can be accomplished with all the appetites under control, all the forces directed to right thought and action, all desires harmonized and focused on worthy objects! What victory! What achievement! What attainment is possible! No man who looks to the highest success should think of living an unregenerate life.

Permanency belongs only to spiritual realities and achievements in harmony with the Divine will. Opportunity plus tact, talent, or genius, may give a man temporary publicity or honorable prominence, but only when these are inspired by love and guided by conscience is abiding fame possible.

No man can rise above the level of his motives. Christ formed within makes continual progress possible and supplies unceasing impetus to the soul. As the power of a stream is fixed by the altitude of its source, so the potency of a man's life for good is determined by the height of his inspiration.

You all want the higher virtues. You want to be the embodiment of goodness, kindness, sympathy, honesty, faith, hope, charity, and unfailing love for

God and man. You know that these attributes are the crowning glories of character. How shall we realize these things; by auto-suggestion or by Grace? Why do we not possess them naturally? Because the heart of man is perverse, hence from it spring base desires, anger, lust, greed, vanity, pride, and other forms of selfishness. Moreover, this perverseness makes him amenable to evil and subject to the influence of the evil one. What we need, to get free from these things, is not auto-suggestion but regeneration. No man can by volition, suggestion, or affirmation, change the NATURE of his heart. He may control to a greater or less extent its outer manifestations and even its inner desires, but the nature remains unchanged and will revert to the normal or evil, when freed from restraint. Christ received and enthroned in the heart cleanses, purifies, quickens and animates with a pure, holy love, from which proceeds spontaneously virtue, purity, honesty, joy, peace, goodness, charity, health, harmony, and all the higher attributes of wisdom, strength and power that go to form the ideal character. My friends, if you want these things, get HIM. Exchange your carnal nature for His spiritual nature and your weaknesses and vices will disappear and His strength and virtue will soon appear as the dominant forces of your life.

The Goal Realized

With the energies strong and active, the will firm and positive, the intellect keen and thoughtful, the

emotions warm and sympathetic, the spiritual nature quickened and vibrant with Divine love, we have what we started to build—a strong, winning personality. A person so constituted will make opportunity, master fate, rule environment, and be a success anywhere. No soul constructed on the plan we have outlined was ever a failure. No character of such a combination ever went down in defeat. No nature wrought in harmony with the Divine will, quickened by His Spirit, illumined by His wisdom, and warmed by His love, has ever failed to succeed. My friends, you have the method. The way, the truth, and the life are plain to you. Whether you succeed or fail will depend upon you. The methods outlined are within the reach of all. They are so simple and plain that the most unsophisticated can apply them. The achievements indicated are possible to all. You can not all be handsome. You can not all become brilliant. You can not all become wealthy, talented, or leaders of men; but each of you can become earnest, energetic, aggressive, affectionate, pure, faithful, joyful, positive in mind and heart; and by expressing these positive virtues win out in the battles of life.

The Art of Relaxing

Now that you know how to become positive, you should also master the art of relaxing. Intense activity of either mind or emotion soon exhausts. Unless one knows how to become passive, how to let go and rest, he will soon wear out. It is easy

to relax when you know how. After a day's activity, before retiring, remove the outer garments and go through a light exercise of swinging the limbs, twisting the body and flexing the muscles; then sponge off to quicken the capillary circulation. Go to bed and breathe long, deep, rhythmic breaths. Fill the lungs slowly as you would a sack, filling the bottom first. Empty them from the top. Inbreathe Divine Love; exhale the weary self. Continue five or ten minutes. Don't think. Just love and relax, praise God in your heart, and you will soon fall asleep.

When working, straighten up often, relax and take a few long breaths. Cultivate the consciousness of His abiding peace. Live in His presence. He does not worry, irritate or fret. If He is your life, then be like Him. Do these things not in your own strength, but by grace. Soon you will be able to be positive or passive at will. If you are of an active temperament, you should relax often and use no more force than is necessary.

For What Purpose?

Finally, friends, what is it all for? What is the purpose of building a strong, positive, noble personality? Simply to be all that we are capable of being would justify the effort. There is no joy like the joy of progress. Every day's building brings its own reward. Every wholesome activity results in happiness. The final goal, when reached, means human nature subdued and Divine nature enthroned.

This alone makes effort worth while. This is sufficient to repay for every trial. This justifies all needed sacrifice and compensates for every effort. But greater than all these is the increased power for service. Build not for self, but that you may be more capable of helping others. Gather strength that you may lift. Gather wisdom that you may teach. Inbreathe love that you may forgive. Be joyful that you may help fill the world with a song of joy. Seek Christ and His holiness, not alone for your own salvation, but that you may become His instrument in the salvation of others. Think not to climb the golden stairs, receive a harp and wear a crown, while others, shackled by desire, are to the wheel of karma bound; but filled with grace and love Divine, get 'neath the crosses of mankind, then lift and cheer, and cheer and lift, till every soul receives the gift.

Right where you are is the place to grow. The folks you live with are the ones to make happy. The lives you come in contact with are the ones to help. Just radiate love, truth, enthusiasm, and the spirit of optimism. Just do the little things that express kindness and good will, that encourage effort, that recognize merit, that make life sweeter and victory surer for others. You don't have to be identified with some great movement to build a great personality or accomplish great things. Ask for grace to do your best right where you are. As your soul expands, greater opportunities will come to you. Render the largest service you can

in some worthy vocation. Remember that the secret of all growth is to renounce the self, enthrone Divine Love, and live to serve. This is the way of attainment.

The Heroes of Tomorrow

A theatre was packed with an admiring audience. Behind the footlights was an all-star company. One was admired for her beauty of form, grace and poetry of motion; another for her voice and power of expression; another for her costume and jewels; another for his interpretations of character; another for his clever wit and bearing. Suddenly, there was a cry of "Fire!" The audience was panic stricken. In two minutes the main entrance was packed with struggling humanity, shouting, screaming, crushing, dying. The company, having found a side exit, some of them turned rescuers, and, rushing into the boxes and parquet circle, dragged the suffocating, panic stricken ones to the open door. When all was over, those who had rescued the largest number were the stars of the company.

Friends, this world is a great theatre. On the stage are the heroes of war, the captains of industry, the generals of state-craft, and the celebrities of art, literature, and science. Each of you aspires to be like some one of them. He is your ideal of success. He may be worthy of your aspirations and imitations; but listen: The theatre of humanity is on fire! Millions are starving. Millions more are being robbed of their earnings to support a few

in selfish luxury. Ignorance, vice, and poverty are the lot of many. Drunkenness reels across the land. Virtue is being sold on a thousand auction blocks. Children are being damned into the world through the sins of their parents. Social disease is claiming its thousands. Want and misery, sickness and suffering, heartaches and disappointments are everywhere. Homicide and suicide, crime and insanity, epilepsy and feeble-mindedness are on the increase. Hell is burning. Humanity is suffocating in the theatre of desire. The flames of vanity, greed, and passion lap their fiendish forms around helpless mortals. Souls in despair cry for deliverance. Christ is the door of escape. Love pleads for helping hands. Today is your opportunity. Throw aside your personal pleasure. Away with selfish ambitions! Prepare for service. Help solve the problem of human happiness. The heroes and the heroines of tomorrow will be the men and women who have rescued the greatest number and rendered the largest service.

Four Views of Shasta

Before going home, come with me for a short trip on the Southern Pacific and get four views of Mt. Shasta that will serve to fix in your minds an ideal of four epochs in life. It is a perfect day. We are speeding through vast orchards and vineyards loaded with luscious fruits, crimson, purple and golden. The pure ozonic air, pungent with the fragrance of blossoms and breath of flowers, lures

the senses into reveries of the days when love and innocence walked side by side and knew not time nor care. Lying to the far north is a bluish-green forest covered with snow, sprinkled with frost crystals. In the bright sunlight every crystal becomes a diamond; every snow-clad pine a burnished steeple or glittering shaft. A soft, fleecy cloud, like a silken veil, wrought into graceful folds, drapes the brow of the forest. Above the veil Shasta, the beautiful, lifts her queenly form high into the heavens, touching the blue-arched dome with her pearly crown. A great white prayer uplifted to God! A majestic monument that the frost king erected over the dead volcano which centuries ago built for us the splendid state of California, filled its valleys with fertile soil and its mountains with cherished gold.

Before we get our second view we shall have a long journey up the Sacramento River, which is beautiful beyond description and as full of moods as a spoiled child. Now it frolics amid great boulders or dances with glee over broken rapids; now it pouts amid debris or sulks behind giant trees. Now it plunges over great falls and roars like a Niagara; now it sleeps above a dam, quiet and peaceful as an inland lake lost in a forest, reflecting the beauty of the mountain foliage by day and mirroring the stars of heaven by night. As we approach Shasta Springs, looking from the East side of the car we get our first glimpse of Bridal Veil Falls. A thin sheet of crystal water trans-

parent as ether pours from a high ledge. As we stop a soft zephyr from the South catches the glistening veil and wreathes it into festoons and bouquets of gorgeous beauty; then breaks it into millions of jewels that rise like a spray of diamonds, in which a rainbow wreath forms over the brow of the cliff. Bubbling from the rocks is the great Shasta Spring. Now watch the passengers, cups in hand, hurry and scurry o'er the golden sand, each one eager on this day to dip his cup in the sparkling spray. Drink! Drink! Dame Nature proudly sings, glad welcome all to Shasta Springs!

After winding our way through mountain gorges, grand, awful, and sublime, we reach the pass where we get our second view. It is evening. The sun, like a great red coal, is fast disappearing in the fogs of the Pacific, leaving a flaming sky flecked with rose-tinted clouds. Looking to the East, we see a dark green forest half shrouded in purple mist. Above this is a stretch of scarlet and crimson which fades into orange and this to pale gold; while the crystal peak, still catching the direct rays of the setting sun, sparkles like a great diamond. See Queen Shasta on her emerald throne, robed in the gorgeous splendor of royalty, wearing a crown of gold, its scintillating diamond crest flashing a fond good-night across the Pacific to the retiring King of Day.

At ten o'clock at night, looking far to the South, we see the dull grey form of the mountain cold and lifeless. The moon rises. Floating clouds cause

deep shadows to creep like phantom fiends about the ashy form. A rift in the clouds and the moonlight falls softly on the snowy summit, revealing the pallor of death. The sentinel of night moves on. Once more the shroud is drawn. Darkness buries the dead—it is midnight on Shasta.

At four in the morning, looking out from the South side of the train, we see what at first seems to be a great red star. Now, it is too large for a star. It becomes triangular in form. The color brightens. The form grows larger. It is the apex of Shasta catching the dawning light. Slowly the color creeps down the mountain side until it is all aglow with crimson, pink, and gold. Now the first direct rays from across the Rockies touch the summit and cause it to flame and sparkle like a thousand arc lights. Once more the jewel-crowned queen is flashing a morning greeting to her king. Now hear her morning song:

Awake, ye rocks and hills; awake, ye lakes and rills;
Awake, ye mighty deep, and let your white caps leap
Over the rock-bound shore. Send forth your sparkling spray,
All hail! the King of Day! He's coming in his glory.
Arise ye swelling tide, proclaim it far and wide,
'Till all the mountain side is vibrant with the story.
Shasta, the sun's fair bride; Shasta, the Gold State's pride,
Queen Shasta in the morning.

Friends: In the golden morning of youth, when vigorous emotions and life's activities bind you to earth, keep your heart warm and true, your head above the clouds of doubt and dishonor, your soul pure and grace-filled, that, like the "great white

prayer," you may ever live above the plane of sense desire, in the splendor of the Spirit, conscious of your oneness with the Infinite. The trip up the river will serve to guide you in climbing the heights. If you would reach the summit, follow the path of the Master, which runs close beside the River of Life. Drink often from the Fountain of Love that you may be refreshed on your journey and find joy in service to others. The sunset scene symbolizes the crowning glory of a well spent life in which energy and ambition, mind and conscience, love and hope, have been wrought into a strong, noble character—a personality that has been guided by grace, purified by suffering, strengthened through service, sweetened by charity, and crowned by faith. Scene three typifies the sleep of peace that intervenes between the twilight of time and the dawn of eternity. Scene four is the symbol of the resurrection morning when the Son of Righteousness shall come in His glory to touch the quick and the dead. This is the test of life's activities. This is the hour when character has its victory. This is the day when love and service see their reward. This is the measure of every soul's success. God grant that on that eventful morning the Master shall find each of you regenerate, grace-filled, and faith-crowned, needing only the touch of His infinite love to clothe you with immortality.

PART II.

CHAPTER I.

PERSONAL AIDS TO SUCCESS.

In the foregoing lecture, methods were given for building a winning personality. In this and subsequent chapters we shall consider briefly some personal aids to success, the choice of pursuits, business, advertising, salesmanship, the professions, getting and keeping a position, and how to employ one's talents to the best advantage. It will be necessary to confine ourselves for the most part to general rules which, to make practical, must be modified and adapted to the requirements of the individual.

Physical Culture

As the first personal aid to success, we will consider briefly the subjects of physical culture, health, and hygiene. No man can do his best without a strong, healthy body. A few minutes devoted to physical culture each day will greatly increase the vitality and the working power of the average business and professional man. No set of rules of hygiene and physical culture will meet the requirements of every one, any more than a certain cut of clothing will fit every body; but the following exercises, if practiced daily, will be found helpful:

General Exercises

No apparatus is needed. Time required, 10 to 20 minutes. *Repeat each exercise 5 to 15 times before proceeding with the next.* Throw all your mind and strength into the muscles in action, keeping them taut and rigid; make them vibrate. Do not strain. Finish by relaxing all parts.

1. Stand erect, heels together, toes at right angles, knees apart, thighs rigid, arms extended (fingers and arms rigid), bring around front to point of meeting, throw back as far as possible, repeat rapidly. (b) Flex arms up to shoulders. (c) Raise arms above head as high as possible.
2. Stand as in No. 1, bring shoulders forward, empty lungs, lift shoulders, and roll them up and back as far as possible, at the same time filling lungs to greatest capacity, inhaling through nose. Repeat slowly.
3. Kneel 5 to 10 times on each knee, raising weight of body on opposite leg.
4. Lie on back, arms folded; keeping legs straight, raise them up slowly to right angle with body. (b) Rest heels on floor, raise body to sitting position.
5. Lie face down, resting weight on hands and toes, raise body by straightening the arms, keep the back stiff.
6. Sit on floor, legs straight, reach forward, clasp hands around right foot, pull with arms, resist with leg, draw foot up against body; straighten leg resisting with arms; repeat with left leg.
7. Place ends of thumbs and fingers together back of head, *push hard* so as to make hands and arms rigid, bend forward keeping legs straight, bring hands over, and touch the floor with fingers; exhale in going down, inhale to fullest capacity in rising.
8. Stand erect, contract and expand diaphragm and abdomen so as to churn stomach. (b) Swing body over and around, reaching down so as to strike each heel with the opposite hand.
9. Stand on toes, crouch down so as to sit on heels, place hands on hips, push down hard, same time raise body slowly to standing position, then reach up as high as possible on tiptoe.
10. With hands push, pull, and twist the head in all directions several times, resisting with the muscles of the neck.

Rules of Health and Hygiene

1. "Keep thyself pure"—in body and mind—"Thy body is the temple of the living God, and he that defileth the temple, him will God destroy."

2. Do not make a glutton of yourself, and live to eat, but eat to live. *Use no more food than is necessary to nourish the body.* Subsist upon well matured, wholesomely cooked cereals, meats, nuts, vegetables, and fruits. Use very little pastry, sweets, preserves, condiments, pickles, cheese, sausage, pork, liver, lard, unripe fruits, or vegetables. Eat slowly and masticate thoroughly.

3. Do not use narcotics, alcoholic liquors, fermented wine, ale, beer, opium, morphine, or tobacco in any form.

4. Do not use strong tea or coffee, nor impure water—internally or externally. Drink copiously of pure water, not too much near meal time. Bathe frequently and keep clean.

5. Do not breathe impure air, neither work nor sleep in an unventilated room, nor where the sun never shines.

6. Do not neglect any of the requirements of the body. Be regular in all habits. Keep the feet warm, the head cool, the lungs full, the spine straight, and avoid draughts, hot rooms, poisonous dusts, and gases.

7. Do not violate the law of chastity—*whether married or single*—nor dissipate the vital forces by any form of intemperance.

8. Do not wear more clothing than is necessary. Dress all parts evenly and loosely. Suspend all garments from the shoulders.

9. "Six days shalt thou labor and do all thy work" with body and brain, being careful not to overtax any part. Sleep abundantly, and rest thoroughly.

10. Do not worry, find fault, scold, nor give way to fear, greed, vanity, anger, hatred, stubbornness, jealousy, passion, or lustful desires. Cultivate a mirthful, sunny, trusting, hopeful, peaceful, self-possessed, self-respecting disposition. Keep the conscience clear and the heart warm.

In the preceding rules I have attempted to give a condensed statement of the laws of health and hygiene, but feel that some of them should be reinforced by additional comment. Few men fully appreciate the relation of health and physical vigor to energy, mentality, and success. Mr. A. F. Sheldon, in the "Science of Successful Salesmanship," says: "The man who is endowed with both character and health, inspires by his very presence, the trust and good will of others. These qualities are sure to be visible in his external bearing. His words are stamped with sincerity and his actions cheerful and energetic. He is more generous, more eloquent, more convincing—he is magnetic."

The Question of Food

The health, strength, and vigor of the body and the mind depend largely upon food and exercise. Without food there is nothing with which to build muscle or brain. Without exercise there is no building. Most persons thrive best on a mixed diet, with meat once a day. Much depends upon the constitution and the habits of life. Those engaged at heavy manual labor require more meat and solid food than brain workers or those doing light work. Most persons eat too much. It is not the amount of food taken into the stomach, but the amount digested and assimilated, that gives vitality. It requires a great expenditure of nervous energy to digest a big meal; and quite as many are broken down from over-eating as from over-work. Many

business and professional men whose work requires but little physical activity, are sluggish and heavy from over-eating. When one has taken sufficient food to completely nourish the body, it is an outrage against nature to take more, and is sure to bring its punishment.

Good Digestion

To be well nourished and have good digestion, one should select such things as agree with him and will supply the required nourishment for his constitution and work. Not more than three or four kinds of food should be eaten at any one meal. The food should be wholesomely prepared; that is, cooked by baking, broiling, steaming, or boiling, but never by frying. Each article should be cooked by itself. Most complex dishes, composed of a number of foods, should be avoided. Their nutritive value is injured by being cooked in combination and rendered more difficult to digest. *Foods which if mixed on the plate would be unpalatable, are equally unacceptable to the stomach even though taken in different courses.* All foods, whether soft or hard, should be eaten slowly—chew, chew, CHEW—until the flavor is gone and the food is reduced to a liquid in the mouth by being mixed with the saliva. Yes, this takes time, and a busy man feels that he must bolt his food and rush back to business; but it is a mistake. An extra twenty minutes at the table with each meal will add many working hours to the life of the average man.

Concerning Stimulants

Alcohol is not a food. Dogs denied all food, but supplied with water containing large quantities of alcohol, starve to death before those using water without alcohol. Stimulants of all kinds, whether taken in the form of alcoholic beverages, strong tea or coffee, hot sauces or condiments, are to the man what the whip is to the horse. They stimulate an activity in some part of the system beyond the normal or what the existing nerve force and vitality warrant, and consequently cause a corresponding reaction. The man who takes a "bracer," or lashes his brain, nerves, or stomach into activity by some irritant or stimulant, is guilty of a most illogical violation of natural law. It is like doing business on borrowed capital, and paying interest that far exceeds the possible returns. Bankruptcy is inevitable. If a man has a perverted palate which demands condiments, pastries, stimulants, etc., he should have sense and will power enough to recognize this palate as his enemy and proceed to bring it into subjection. He should select his dietary both in quality and quantity, by judgment, and eat for strength and vitality until the perverted appetite has become normal and contented with plain wholesome food.

The Use of Water

Water is the greatest universal solvent known to science. Pure soft water and plenty of it, internally and externally, will keep the blood pure and

the system clean. Impure water is the greatest cause of epidemics, and the channel through which most disease germs make their way into the body. One can not be too careful in selecting and purifying water that is to be used internally. Few persons use as much water as they should. More of the beneficial results and wonderful cures wrought by the use of mineral waters are due to the quantity of water used, rather than to the minerals contained. When insufficient water is used, the blood becomes thick and impure; the liver and kidneys inactive; and the whole system freighted with broken down cells and wasted tissues which result in congestions, inflammations, and in multiplying of disease germs, making sickness all but inevitable. It is not well to drink much with the food or for three hours after a hearty meal; but between meals and before retiring, drink, drink, drink freely, from three to five pints every twenty-four hours.

Pure Air

An abundance of pure air is an indispensable requisite to physical strength and mental vigor. Deep breathing vivifies the blood and sends it coursing through the body and brain charged with the positive force of life. If the air is impure or has been robbed of its life-giving oxygen, it fails to charge the blood with dynamic power or free it from poisonous gases. Students who attempt to study in an unventilated room soon become dull, sleepy, and incapable of concentration. Business and profes-

sional men frequently accustom themselves to working in unventilated rooms and thereby restrict their power. Indigestion, irritability, mental inefficiency, and even nervous prostration, are frequent sequences of imperfect oxygenation. The Sunday headache which prevents so many good people from attending church, is often the result of the additional Sunday morning nap in an unventilated bedroom.

Health and Posture

The habitual position of the body has much to do with health and vitality. If the shoulders are drooped and the spine bent, the flow of nerve force from the spinal cord is inhibited. This is a most frequent, yet unsuspected cause, of indigestion, constipation, kidney disease, consumption, asthma, brain-fag, and nervous prostration. By standing and sitting erectly, keeping the spine straight, and lifting the vital organs so as to free the stomach and the liver, all vital functions are carried on without restriction or congestion. Within recent years many persons have been cured from one or more of the above-mentioned difficulties by simply habitually assuming an erect carriage. If we add to this deep breathing, with abundance of pure water, pure food, appropriate exercise, and a sufficient amount of sleep and rest, we have all the physical requirements for perfect health, strength, and power of endurance; also a guarantee against epidemics and ordinary diseases, and, barring accidents, assurance of a long life.

Mind Influences

All mental and emotional states are registered in the physical organism. Recent experiments prove that all positive thoughts become suggestions to the subjective mind and alter the functional activity of the vital organs by influencing their motor centers in the brain. Thoughts that are hopeful, cheerful, optimistic, expectant, aggressive, and victorious are vitalizing, strengthening, and invigorating; while thoughts of an opposite character exert an opposite influence. Again, it has been demonstrated that all emotional changes alter the chemistry of the blood and all the fluids of the body; and through the sympathetic nerve system, affect the vital functions even more than thoughts. All positive, wholesome emotions such as joy, love, peace, reverence, etc., are harmonizing and health giving; while the negative emotions of hate, anger, greed, lust, grief, fear, worry, etc., are discordant and devitalizing. When persisted in they chemicalize in poisons and are a frequent cause of disease. Even where overwork, exposure, malaria, bacteria, or some other things or conditions are the immediate cause of sickness, wrong thoughts or wrong emotions are often the primal cause. They have thrown the system out of harmony. They have deranged the nerve forces. They have filled the blood with poisons and thereby prepared the way for the besieging army of bacteria.

In the presence of the foregoing facts—and they are only a hint at the marvelous influence of the mind over the body—it seems almost superfluous

to urge the man who would make the most of life to put his mental house in order. It pays to keep sweet and serene. Goodness is invigorating. Pure emotions are strengthening. A man can not afford to lose his temper because something has gone wrong or someone has beat him out of a few dollars. Why add to the loss by injuring self? Worry is a very expensive indulgence; only the idle autocrat or those who do not care to make a success in life, can afford it. Anger produces indigestion, and dyspepsia is the father of all ills, the producer of melancholy, the forerunner of defeat; who then can afford to get angry?

Conserve the Forces

Vitality is a limited quantity; some have much more than others, but every man's capacity for work is measured by his daily supply of vital force. If he wastes vitality in any way, he cuts down his working power just that much. Few men fully appreciate this fact in its relation to success. Most of us use far more nerve force in the unessentials of life than is necessary. We eat unwholesome food, or more than is needed, and waste our vitality in digesting and eliminating. We talk much more than is needed and thereby deplete the brain cells. We plan and scheme, think, study and worry over things that do not require our attention, and exhaust nerve force enough to do half a day's business. We refunction past experiences and apprehend difficulties over and over, thereby multiplying brain work.

What is far worse than all these, we chemicalize our forces through sensuous desires and waste our substance in gratifying them. *It is a safe estimate to say that the average man wastes from a third to a half of his daily income of vitality. In other words, if all the forces generated in the body were properly conserved and wisely directed into appropriate activities, the average man's working power would be increased from a third to a half.*

Personal Habits

We Americans are born freemen and we do not like to have anybody dictate our personal habits. We believe in independence and are just selfish enough to claim the right to do as we please. Great spirit this! It is a mighty force in the development of individuality in the American character; but there is another side to it. If we please to do what displeases others, we limit our opportunities. It is personality that relates us to others, and if one's personality is marred by objectionable habits his chances are restricted. The drink habit is out of the question. No man who uses intoxicants is fit to hold a responsible position, nor is he a safe man for promotion. But we need not dwell upon this point. Up-to-date business methods are fast solving the drink problem. Within a few years the man who drinks will be out of a job. Let the man that aspires to success take warning and choose between drink and opportunity. He cannot have both.

But there are minor habits that are objectionable,

such as carelessness in personal appearance, lack of cleanliness, courtesy, boorishness, vulgarity, slovenliness, or habitual hawking and spitting, etc. These are little things and belong to one's personal rights, yet they are things that make one offensive, that destroy the attractiveness of personality and thereby restrict one's opportunities both socially and commercially. Wise is the young person who takes a real pride in personal appearance, cleanliness, good taste, refined manners, and pure morals. Often a young man searches long and diligently for a desirable position, when the real cause of failure is some little personal defect, mannerism, or condition that might easily be changed. Even the old experienced artisan, or business or professional man, is not immune from the effects of these things. The careless, slovenly mechanic with offensive mannerisms is employed only when men are scarce and work is plentiful. To the business and the professional man, an attractive, clean, winning personality is stock in trade. It is cash on the right side of the book. It means growth in the confidence and respect of the public. It means the power to draw and influence others. It is so valuable that no aspiring business or professional man can afford to neglect it.

Tobacco

Now let us be sane and fair. A good Havana after dinner has a deal of satisfaction in it for those accustomed to its use. The comfort of smoking is

not the least of the toiler's luxuries. The soothing effect of the narcotic is thought by many men to be conducive to clearer thinking, better work, sleep, and rest. It is just possible there is truth in all this and that much more might be said in favor of the weed. Certainly, many of the world's most successful business and professional men use it. But what are its effects? What are its influences for and against success? Remember, we measure success not alone by the money made, the work done, the popularity gained, or even the service rendered; but also by the soul growth attained, the influence exerted over others, the character built, and the spiritual consciousness realized. In measuring the effects of tobacco, we should keep this ideal of success in mind; for if its use shall be restrictive to any of these, then it is the opponent of success.

Significant Facts

Nicotine is a deadly poison. Two or three drops placed on the tongue of a dog will cause death. When used by children and youths it stunts their growth—physical, mental, and moral. An examination of one hundred cigarette smokers under the age of twelve, found 82 per cent suffering from imperfect heart action and other physical derangements. After two years of total abstinence, all but fourteen had outgrown these symptoms. Germany found it necessary to prohibit the use of tobacco by youths in order to maintain the physical standard

of its army. Its use was prohibited at Annapolis and West Point because of its injurious effects upon cadets. The Governor of Mississippi recently prohibited the use of tobacco at the state university, holding it to be a waste of the people's money to attempt to educate men who use it. In Yale College, students are divided into three grades according to scholarship. In the first grade, 25 per cent use the weed; in the second, 41 per cent; in the third, 82 per cent. The history of American colleges for fifty years shows that no user of the weed has taken first honors.

Nicotine poisoning is one of the chief causes of insanity and feeble-mindedness. We have no record of anyone insane from this cause having been cured. Delirium tremens is a result of alcohol and nicotine poisons combined, and seldom, if ever, occurs in non-tobacco users. Nicotine in the blood greatly increases the danger of a surgical operation. The children of intemperate users of tobacco, especially those who chew, are often puny in infancy and generally are physically, mentally, or morally inferior to their parents. Tobacco pollutes the breath, and makes a man offensive to wife and loved ones. It perverts the appetites and tends to induce sensuous desires, impure thoughts, and unchastity. It enslaves the will, destroying the sense of freedom, self-respect, and independence. It inhibits the action of the Spirit, so that few men who use it habitually enjoy the consciousness of the indwelling Christ.

Loafing

Not much need be said about loafing. The man who hopes to succeed has no time for idleness. Pool room and street corner recreation spells defeat. The loafing class is the dependent class. To become a loafer means to become dependent. This is being demonstrated in every city and village throughout the land. Those who, when off work, waste their time, remain employees at low wages; while those who study, dig, attend night school, and make good use of their off hours, are promoted and become employers. A hint to the wise is sufficient. Idleness is expensive. It begets carelessness and shiftlessness. It promotes the formation of bad habits. It induces a needless expenditure of money. It insures the making of doubtful acquaintances and companions. It leads away from opportunity, growth, and success. It leads to failure, vice, and crime. Loafing is the father of that distinctive, degenerate type of our civilization known as the tramp.

Good Habits

Habit is a law of mind. A habit is formed by the repetition of a voluntary act, thought, or expression until it becomes involuntary. Whatever one learns to do habitually is done easily, spontaneously, regularly, and with the least expenditure of nerve force. This law is of great value, not only as a means to correct conduct, but as a way to

save time and energy. In the highest ideal of living, every thing that has to be done repeatedly is converted into a habit so that it is done without special thought or volition. If we form no fixed habits to help us, then every act requires special attention. Thus if a man have no definite time to wind his watch, he is burdened with the necessity to think of it every twenty-four hours and carries the care lest he should forget it. But if he habituates himself to winding his watch when he lays off his vest at night—or what is better for the watch, when he puts on his vest in the morning—he will soon come to do it involuntarily and is thereby relieved of all care and burden of thinking about it. This simple illustration reveals a source of power, a way of attainment, and a method of doing that is of great practical value. By simply repeatedly doing, saying, or thinking in a certain way or at a fixed time, we form a habit, so that the subjective mind will henceforth attend to the matter for us without objective effort. In this way all the functions of the body, that are subject to volition, may be regulated. The habit of eating at regular intervals will soon cause hunger to appear at these times. The habit of deep breathing makes perfect respiration involuntary. The habit of correct position impels the muscles to assume the proper tension without thought or volition. The habit of retiring at a certain time and going to sleep immediately, makes rest and sleep easy; whereas if one have no fixed bodily habits, one or more of the functions are

usually imperfectly performed, which eventually must result in ill health.

Habit and Conduct

In like manner, one may readily form the mental habits of being agreeable, polite, pure of speech, punctual, careful, and thoughtful for the comfort and welfare of others. Virtually all the elements of success and the traits that make one acceptable, desirable, and helpful to others, may be reduced to habit, so that they become second nature. When ideals and traits are thus wrought into the life, they are no longer artificial things put on for the occasion, but living realities enriching the personality.

Habit is a mighty force in determining conduct, a bulwark of defence in the hour of temptation. If one have no fixed habit of decision between right and wrong, but wait to weigh each ethical problem as it appears, his conduct will be variable. The psychology of everyone fluctuates. Some days we are on the mountain top where the sun shines brightly and the vision of right and duty is clear. At other times we are in the valley and the clouds hang low. Now, if we have formed the habit of deciding on the side of right, and acting without further consideration, this habit, like the momentum in the flywheel, carries us over the hard places, keeps us in line with conscience, and enables us to be true to our ideals even when they are obscured by the clouds of discouragement.

The same law applies to hope, buoyancy, optimism, and enthusiasm. These most desirable qualities may be made habitual, so that they dominate the stream of consciousness and shut out the negative emotions of fear, worry, irritability, the tendency to find fault, etc. By this means we not only acquire the elements that make for health and happiness, but we overcome evil with good, shadow with sunshine, and discouragement with encouragement.

Habit and Character

All good habits are character builders. They are positive forces, that ever push onward and upward. They make easy the doing of the right thing at the right time. The man dominated by right habits has the momentum of character that sustains in the hour of temptation. His goodness is aggressive goodness, his virtue positive virtue, his brain paths and nerve centers built for right conduct; his switches are all locked and he is going through on the main track no matter what others say or do. When others are discouraged he is optimistic. When others are faint-hearted and wavering he is strong, full of faith and faith-full. When others are tempestuous he is serene. In the industrial, the social, or the religious world, the man that has formed right habits is the man of power, of victory and success.

Adaptability

Adaptability and conformativeness are the natural counterbalance of fixed habits, and should there-

fore be considered in this connection. We live in the midst of ever changing conditions. The requirements of today are different from those of yesterday. If we would succeed, we must change our methods and ways of life and accommodate ourselves to new conditions. The man who lacks adaptability loses many good opportunities; the woman who is not conformative is seldom companionable. To be up-to-date, we continually have to put off the old and put on the new. But amid all these necessary changes, the habits that make for thrift, progress, and character need not be altered.

Order and System

“Order is heaven’s first law”—without it the universe would soon be reduced to chaos. Without order and system, there is continual waste of time, energy, and effort. The drift of every department of the business and industrial world of today is toward system and method. Any man who expects to succeed must fall in line. There are thousands constantly overworked in every vocation and calling in life, simply because they have no order or system. They work hard to accomplish little. They have no regular place for anything, and nothing in its place; no fixed time for doing things, and no time to do anything; no definite method of achievement, and nothing definite achieved. Dr. Gunsaulus has well said, “Method is greater than goal.”

The absence of order and system is a great handi-

cap to progress in any department of work or achievement; but this is not its greatest evil. The habit of working without a plan, or definite method, leads to indefinite or chaotic thinking and variability of character. This means a waste of nerve force, of time, of opportunity; a life of mental and volitional activities that begins much, finishes little, and results in failure. One of the quickest and most effective ways of cultivating mental order and system, strengthening the mind and developing the character is to put order, system, and method into whatever one is doing. By expressing these qualities in the objective life, they soon become fixed attributes of the subjective nature.

Taking Pains

“Genius is largely the capacity for taking pains.” Willingness and ability to take pains is a mark of skill. The novice or the careless workman may do a thing quickly, but it is worthless. The skilled artist or artisan takes time and pains to work out every detail, finishing all with the highest degree of perfection possible, and his product is worth something. There is much truth in the old saying, “What is worth doing, is worth doing well.” He that does his best must live in every detail of his work. Success crowns the faithful worker, not the shirker. It is easy to do things in a half-hearted way. The untrained mind is careless. He that has formed the habit of taking pains with himself, his dress, his manners, his speech, and his work, has

found the way of progress. In a busy life, one may find it necessary to slight comparatively unimportant details; but all that aspire to high attainment in any vocation or profession, must master the art of taking pains.

Economy and Progress

Economy and progress are vitally related one to the other. A dollar saved is worth two earned. If one would get ahead and make the most of life, he must learn to economize in the expenditure of money, time, energy, and mind force. All of these are elements of wealth. To waste any of them means to impoverish the self just that much. It is easy to form the habit of keeping a strict account of expenses, of denying one's self unnecessary indulgences, and of getting along socially with little outlay of money. It is painful to have to be so economical as to seem penurious to friends; but if one select the right sort of friends, reasonable economy commands respect. If one be temperate in his habits and simple in his tastes he may accumulate a small fortune by simply saving what the average man spends on tobacco and other indulgences.

Time is money. Time is talent. Time is opportunity. The school of the idle moment is open to every man who wants an education. Incompetency is largely the result of idleness. The man who makes good use of his time, soon becomes qualified to do something worth while. Few have learned to economize time in their work. By the application

of order and system, by doing the right thing at the right time in the right way, by keeping tab on the passing moments, one may economize in time and accomplish much more in a day. Moreover, by this same method there is a saving in the expenditure of energy and mind-force. When things are out of order and out of time, there are necessarily seasons of worry and hurry, which are far more exhausting than hard work. When working on time, with proper order and system, it is necessary to think of a thing but once; but if behind time, or working without system, things are thrashed over and over in the mind, thereby wasting mind-force and energy.

Promptness and Punctuality

The habit of promptness is a valuable one. The punctual business man gets the trade. However shiftless one may be in his personal habits, he likes to deal with those who are prompt. He wants his work done on time. He is quick to discount the man that fails to fulfill his contract. To be honest one must be punctual. To make an appointment and fail to keep it, soon destroys confidence. It pays to be exact. Those who are least so greatly admire exactness in others. One may catch a train by arriving at the station three minutes late, but the chances are he will miss it. The same applies to opportunities. If we study closely the lives of successful men, it is surprising to see how many times good fortune has come their way as a result of their being on time, prompt, or exact in keeping an



appointment. A good way to cultivate the habit of promptness is to systematize the day's work, estimate the time necessary for each part, then go through on schedule time. By having an allotted time for eating, exercise, bathing, going to bed and getting up, and practicing punctuality in keeping these times daily one may quickly acquire the habit of exactness and promptness, and thereby greatly increase his value to the industrial world.

Cheerfulness and Good Humor

Everybody likes to associate with those who are cheerful, hopeful, and good-humored. The happy, genial manner wins favor. Good cheer impels confidence. A smile removes obstacles, overcomes objections, and opens the way for communication. Nobody likes a "grouch." Frowns repel. The whiner and the fault-finder are a nuisance. They may be endured but they are never preferred. Most folks have trouble enough of their own without listening to the complaints of others. Sympathy is expensive and if one is constantly compelled to give it, he is soon exhausted. Gloom and discouragement spell distrust and defeat. *Optimism spells OPULENCE.* Cheer and good nature are gilt-edged assets, grumbling and fault finding are liabilities. It is good business to associate with men who are solvent.

The Great Secret

The great secret in personal attainment is to do as well as we know. This seems to be the hardest

rule to follow. We know physical culture is helpful, yet we neglect it. We know we cannot violate the laws of health without suffering the consequences, yet we violate them. We know it pays to do right, but we are prone to do wrong. We know that the law of compensation is unerring, so that every noble desire strengthens, every pure emotion or sentiment ennobles, every definite thought improves, and every ideal realized tends to perfect the character; yet we willingly entertain unworthy desires and emotions, think error, and live beneath our privilege. Pitiful, isn't it? What opportunities we have lost, what failures we have made! How far we have come short of doing our best! Realizing the fact, let us turn over a new leaf and henceforth, by His grace,
DO AS WELL AS WE KNOW.

CHAPTER II.

BUSINESS SUGGESTIONS.

Selecting a Vocation

The selection of a right vocation is fundamental to success. Few persons can do everything equally well. To work with satisfaction, and accomplish the most in life, one must work where he employs his strongest faculties or exercises his natural talents. Men differ by nature in their natural aptitude for mechanics, science, art, letters, business, etc. These natural adaptations should always be taken into account in the selection of a vocation. By persistent training, the average man can make a fair success in almost any of the ordinary pursuits; but if his training is in line with his natural talents, his chances for a high order of success are greatly augmented. The born mechanic, if educated, may be developed into the successful architect or engineer; but it might require much training to make a business man of him. The boy with natural business ability might waste his life if directed into some mechanical pursuit. The studious lad may have in him the essentials for success in one of the learned professions, yet be so deficient in business tact as to be a failure if trained for business.

Causes of Wrong Selections

It is very difficult to select in youth the vocation for which one has the most natural talent. Moreover, what seems desirable and even proves satisfactory in early life may become very objectionable later on. Before considering methods for making a right choice, we will notice some of the causes of wrong selections.

Force of circumstances determines the choice of most persons. It is not what one would like to do, or feels that he could do, but what he must do, because of necessities and limited opportunities, that determines his choice. This cause puts thousands in wrong pursuits, limits their possibilities, arrests development, and predestines them to failure or mediocrity. The wise, brave soul will not surrender his life to this force. He will not be controlled by adverse conditions. He will have an ideal worthy of a life effort, and no matter what the obstacles encountered, or opposition to be overcome, he will persist until he has worked his way out of the undesirable vocation, changed circumstances, mastered fate, and reached the plane of activities in keeping with his natural tastes and talents.

Premature choice misleads many. The human mind develops after a natural order. An individual repeats an abbreviated history of race development. Because of this fact, a boy will often take delight in, and show much talent for, a vocation that if followed would arrest his growth and be a source of

great disappointment later in life. Most frequently the youth in whose brain are all the elements essential for success in one of the higher professions, or the management of great affairs of state, will show an aptitude for mechanics, a liking for the farm, or some small business pursuit, which he is likely to enter, insisting that it is just what he wants to do, not realizing his greater possibilities yet unawakened. To avoid this error, it is well to postpone definite decision until the age of twenty-five or even later, pursuing meanwhile such courses of study as tend to awaken and train the native talents. When all the faculties and powers have become active, it is usually easy to decide upon the natural bent and make a right choice.

The influence of friends, or those admired, betrays many a young person into a wrong choice. A young man has a chum that is especially successful in some vocation; he is drawn to the same, for which perhaps, he has no natural talent. A young lady wants to be a stenographer, a milliner, or an optician, just because somebody she knows and likes is a success in one of these vocations. Watching or reading about the lives of successful men, seeing their achievements, the youthful aspirant wants to be a second Edison, a Carnegie, a Marshall Field, or grace some legislative hall; when possibly his talent lies in quite another direction, and a life effort to do as they have done would mean defeat and failure.

The wrong advice of well meaning relatives and friends is not the least of misguiding influences.

The successful man, in love with his work, thinks there is nothing like it. His natural advice to the young man is, "Do as I have done. I started without a dollar; my educational advantages were limited; and see what I have accomplished. You can do the same thing." All of which may be true; but the successful man owes his success to a natural aptitude for his vocation, that may be wanting in the young person he is advising.

How to Decide Aright

When one has put away the misleading influences indicated in the foregoing propositions, the first step toward making a right choice is a thorough, careful, self-examination, to discern what are the natural tastes, talents, and aptitude for the various vocations. The following suggestions will aid in making such a self-examination:

(a) Council with a number of mature men and women and learn their estimate of your natural capacities and aptitude for various vocations. Their discussion of the subject, if nothing more, will help your self-analysis.

(b) Discuss with successful mechanics, business and professional men the elements that they have found necessary for success in their vocations. Also the bright and the dark sides, the desirable and the undesirable things in connection with their life work. This will aid materially, not only in getting a right viewpoint of the different vocations, but in measuring yourself for a vocation.

(c) Carefully analyze yourself and see what are your likes and dislikes, natural inclinations, aspirations, and ambitions; then go deeper and see if you have the energy, the persistency, the intellect, and the elements of character necessary for success in the vocation to which you aspire. If some elements are deficient, they may be improved by training; but consider whether you have the opportunity and inclination to take such training.

(d) Consider carefully the motives that prompt your choice. If they are selfish or unworthy, then all successes that may follow will eventually prove a disappointment.

(e) Finally, having studied the requirements of the various vocations, their advantages and disadvantages, and your own nature, its likes and dislikes and capabilities, choose a vocation that offers the largest opportunity for soul growth. Select a life work where you can do the most and do it well; where you can earn a fair income and do it honestly; where you can provide for a family and the requirements of old age; where you can retain your self-respect, independence, and the respect of your fellows; where you can enjoy the rights of citizenship, the comforts of home, and the civil and religious influences that develop mind and heart. Beware of those vocations and opportunities that promise great financial returns, but require the sacrifice of health, self-respect, or character. They eventually lead to failure.

Requirements of Occupations

Much space would be needed for a detailed presentation of the elements necessary for success in the several vocations; but I will mention a few of the more essential requirements in the principal occupations. The farmer or horticulturist needs a strong body and vigorous energies, which give inclination to work; close-observing eyes and a practical intellect, with sufficient order and system to look after details. He must necessarily be economical in small matters and be a practical manager. The generally accepted idea that most anybody can farm is largely erroneous. It takes brains and ingenuity as well as muscle, to make a good farmer.

Artisans need first of all a mechanical turn of mind. If one have not a natural aptitude and liking for tool using and mechanics, it were unwise to learn a trade; first, because he is not likely to reach a high order of skill; and second, because he will come to dislike his work and lack the continuity and patience essential for good workmanship. The successful business man must have an eye for business, a love for trade, speculation, and investment and an appreciation of values; without this commercial instinct, it requires much training to insure success. Energy, thrift, a practical turn of mind, a natural liking for the study of human nature, individuality of character, self-confidence and persistency, the tendency to go after a thing and stay with it until it is accomplished, are all essential elements in the successful tradesman.

All the professions require a studious nature. Not only sufficient intellect to take a college education and the training for a profession is needed; but the liking for reading and study is necessary to keep the professional man abreast with his profession. The physician and surgeon requires good self-control, fine mechanical talent, close perceptive powers, a critical, analytical turn of mind, a natural intuition of human nature, and a good degree of self-confidence. The electrical and civil engineer require a mind similar to that of the physician, plus energy, firmness, and executiveness. The lawyer should have a strong individuality, with pronounced firmness, self-esteem, courage, force, and independence; also strong intellectual powers, an excellent memory, good language, and a judicious, critical mind; he should be fond of argument and a persistent student of books, men, and conditions. The educator and the minister require energy and enthusiasm, a practical intellect, an aptitude for teaching, pronounced moral sentiments, strong social tendencies, and a deep love for humanity and human progress.

Preparation for Life Work

Next to a right choice of vocation, the most important requirement for success is thorough preparation. In this age of close competition, the ignorant farmer, the unskilled artisan, and the untrained business man, as well as the half-schooled professional man, stand a poor chance. Force of circumstances, desire to get started in a life work,

dislike for study, lack of energy or persistency, prevent many from thorough preparation. Experience proves that it is better to invest energy, time, talent and money in thorough qualification, than to start out half equipped. The history of successful educators, physicians, lawyers, business men, and the winners in all departments of industry, proves that in the long run, thorough preparation pays. Natural ability, tact, and opportunity may enable the untrained man to do well, or even to take a high position among those of his class; but such a one thoroughly trained, would become a leader; while without these natural talents, neglect of preparation insures a failure.

Educate for Business

Until recent years but little attention was paid to systematic business education. The young business aspirant found his way into some counting room, shop, store, or business house and began at the lower round of the ladder, ignorant and inexperienced in all the ways of trade, the art of salesmanship, and the science of industry. Slowly and painfully, and often very expensively to his employer, he worked his way up the ladder until finally trained in the school of experience. If he won out he could hardly tell how. If he failed and lost his position, this was attributed to luck, or fate. The aspirant to one of the learned professions was by force of law and custom compelled to spend several years in college, pass an examination and

qualify, before he could even begin to practice his profession. Now, it is a noteworthy fact that in those states requiring most thorough preparation are found the highest type of professional men.

A hint to the wise is sufficient. The young man who aspires to a successful business career, should qualify as does his professional brother. In addition to a common school education and a business college training, he should make a thorough study of the department of trade in which he is to work. He should analyze his own nature to see wherein he is deficient in the elements needed for success. He may be lacking in but one point, yet that one point may mean defeat. He needs to get down to first principles and get a comprehensive view of the whole subject, master its every detail, and acquaint himself with all the relations of his branch of trade to producer and consumer. If a salesman, he should study the science of successful salesmanship, learn how to present goods in an acceptable manner, meet the requirements and peculiarities of customers, and adapt his methods to existing circumstances.

Experimental Training

Every beginner should work for a time under the tutorage of one who has had practical, successful experience in the vocation selected. No matter how thorough the school training, or what natural talent one may have, there is still much to be learned from practical experience. If the beginner has the opportunity of association with one who has made a suc-

cess, it is easy to absorb much of his experience and appropriate his knowledge. The best business men of the country today received their training by working as employees in some successful house.

The young dentist, physician, or lawyer, that can begin practice as the junior member of a successful firm, or under the tutorage of a successful practitioner, soon acquires the method, the swing and the manner of maturity. He is like the understudy to a great actor, that acquires in a short time the style, poise, gesture, intonation, and mannerism that represents years of study and development in the master. In like manner, the shortest way to success in salesmanship, business, mechanics, art, or in one of the professions, is to learn what the books and the teachers have to offer, then get in as an understudy with a man that is a success, or with a firm doing business on sound, scientific business principles.

Specialization and Concentration

This is the age of the specialist. Concentrated forces accomplish most. Scattered efforts, superficial knowledge, and divided interests are among the chief causes of failure. The general practitioner in law or medicine is seldom expert in anything. This is not an adverse criticism on the general practitioner, but simply the recognition of the fact that the fields of law and medicine are so broad that he who attempts to cover all has not the time to be thorough in every part. The same is true of engi-

neering, architecture, mechanics, and especially of business. Few men are able to look after a great number of varied interests successfully. They will either lose financially, or be robbed of comfort and health. Even in salesmanship experience proves that concentration upon one line—thorough training in some specialty—is the surest way to success. Old timers frequently do well with side lines; but side lines for the beginner scatter his forces and defeat his efforts. The men that have sold the most goods and have done the most effective work, rendered the best service, accomplished the most in life and won the highest honors, have been the men that have concentrated their energies, time, and talents upon some one thing, and stayed with it. Paul said, "This one thing I do." That is why he became the foremost apostle, the author of Christian theology.

Persistency and Effort

The man that lacks persistency, energy, and "stick-to-it-ive-ness," seldom makes a success. It takes effort, opposition, obstacles, defeats, trials and tribulations to develop the elements of mind and heart that win out in the battles of life. No man is game until he can go down heroically in defeat and come up smiling ready for another inning. A state agent once employed a young solicitor to take orders for books, and sent him to a party who needed a copy. The solicitor returned in a few minutes saying that the gentleman did not want the book and

refused to look at it. The experienced salesman said, "Young man, if you are going to sell books, you must learn to avoid a refusal and to do business over a flat 'No.' 'No' is the invariable answer of most people when something new is presented. The business of a salesman is to educate his customer so as to create an interest in and desire for the goods which is stronger than the value placed upon the money asked, and thereby change the 'No' into a 'Yes.' "

Immediate success comes to but few beginners. Many of our captains in trade and our most successful professional men, made little apparent progress for months and even years after entering upon an independent career. Had they lacked consistency they would doubtless have given up and tried something else which seemed more promising or less difficult; and after trying several things, finding the vigor and enthusiasm of youth waning, they would have compromised with ambition, half surrendered, and finally finished with defeat. It is certainly bad policy to begin where one has no natural talent, or to persist where there is little show for winning; but the tendency of the age is to demand immediate success and to become discouraged or dissatisfied if it is not forthcoming. It is well for the beginner, in measuring his progress, to consider his experience as a large part of his salary, and count his success, not so much by the dollars made as by the training received, the lessons learned, and the capacities developed. These are his future stock

in trade. These measure his real worth and largely determine his final wealth.

Finding a Position

There is a place for every man to work. The man that is full of energy and enterprise, who believes that all things come to those who wait—provided they hustle while they wait—is sure to find a situation; but it is not always easy to find the right one. The young man looking for work should have in mind what he hopes to do and become later on; then seek a position that will tend to prepare him for this chosen vocation. He should be influenced more by the opportunity afforded than by the immediate salary. A place that pays but little for the first few months, if it gives him the right sort of training, is preferable to a lucrative position that limits development. There are many clerical positions which seem very desirable to the young man just out of school. They pay a salary of twelve to twenty dollars a week. This looks like good money for the beginner, and it is; but a glance at the pay roll will show that the old-timer, who has done faithful service for twenty years, is receiving only a fraction more than is offered the beginner. To the young man of energy, ambition, and even average talent, such positions are undesirable at any price.

Begin at the Bottom

If one aspires to go to the top of any business or profession, and stay at the top, he must begin at the

bottom. Only those that start on the ground floor, and work their way up, have an all-around, experimental knowledge of the business. Moreover, the training received in this evolutionary process, is worth far more even from a mercenary point of view than the extra salary one might earn by being permitted to start high up in the business. Again, it is unwise to seek promotion faster than one's training will justify. A slight increase in salary, a little more desirable place, have induced many a man to go beyond his experience, thereby paving the way for costly mistakes later on. It is like dodging the hard lessons in the school-room. The dodger usually fails in his final examinations; so the man who comes to the front by leaps and bounds is seldom able to stay there.

Keeping a Position

If one is to hold a good position he must be willing to work. He must do more than he is paid for. He must take a personal interest in what he is doing. He must make the firm's business, his business. He must mix brain with muscle and put character back of both. The employee that fails to do this, makes two failures and possibly three. First, he will fail in development and remain unqualified for higher and better things. Second, he will fail in promotion, for he will have demonstrated his unfitness to his employer; and third, in as far as his influence goes, he will restrict the success of his employer. If a man make the work

in which he is engaged, his work, shoulders its responsibilities and is truly interested, he takes pains; he looks after details; he does his best; he is not afraid to work overtime; he renders a valuable service; and in doing so he becomes competent. Sooner or later his competency will command the position and the price.

Begin as an Employee

It is wise to begin life as an employee. Few young men can afford to learn all the details of a business or industry at their own expense. One would be considered either a criminal or a mad man who attempted to practice medicine on a purely experimental basis, refusing the knowledge acquired by the medical profession for hundreds of years. Not less fatal to commercial success are the experiments of the business novice who starts out for himself without the commercial training that comes from personal work as an employee. Thousands of men go into business every year before they have sufficient capital in dollars or experience. *Ninety-five per cent of such adventures result in failure.* Until one is a strong swimmer it is best to keep in shallow water lest the undertow catch him.

The Man and the Place

There are many things to be considered in selecting a place. First, one should choose a place in keeping with the quality of work that he expects to do and where he will meet the class of people that he is qualified to serve. A mechanic may be

able to do a good day's work in his line where the ordinary class of work is expected; but he may lack the capacity or liking for work that requires the touch of the artist, or the initiative of the inventor. Securing a position where these are required he is a disappointment to himself and his employer; whereas a man having these qualifications, will work into a steady position at an increasing salary. A salesman may have a natural aptitude for doing business with the common run of people, but be deficient in the qualities necessary for catering to special classes; the same may be true of the professional man. Each to do his best, must work in a place that is in harmony with his own natural tendencies and habits of life. He must serve people like himself.

Second, one should seek employment with a firm whose business methods are in keeping with his ideals; otherwise the experience and the training he gets are of little value. Many a good business man has been spoiled by his early training. He has acquired the faulty methods of employers. If one expects to win out honestly, he should work for those who stick to sound business methods and depend upon merit of goods, salesmanship, and efficient service for success.

It is difficult for the average young man to discriminate between personal eccentricities, faults, and habits, in his employer, and the elements that make him a success; yet such discrimination is of vital importance. One of the most common and

lamentable tendencies of youth and inexperience is to acquire the faults of superiors. Wise is the business aspirant who can select and appropriate the elements of thrift and power of his employer, without acquiring his faults.

If one is to catch fish, he must not only go where there is water, but find that portion of the stream frequented by fish. So if one is to do business, he must select a location easily accessible to his customers or patrons. If the business depends upon the public generally, rather than upon some special class, it is of great importance to locate on a thoroughfare where folks will not have to hunt to find the place. Experience proves that even where there is a great difference in rent between a thoroughfare and a side street, the former pays better in the long run. A store on a back street, an office in an unfrequentel block, or a print shop on an alley, is a splendid place for a man to bury his talent, waste his time, and make an easy failure. No effort is necessary, just wait and it will come to you.

Partnership in Business

In this age of large concerns and business combines, business partnership is almost a necessity. Even where one has the brains and the wealth to successfully manage and finance a great business, it is extremely difficult to get competent, reliable help. As soon as an employee becomes a stockholder, he becomes interested in the success of the business; he puts his personal influence, character,

and thought into his work and thereby greatly increases his value to the concern. Most men learn by experience that they can do some one part of a business better than they can do other parts. A successful buyer is often a poor salesman. The man who can handle accounts, may have little tact in handling customers. The ideal partnership is one in which all departments of the business are managed by some member of the firm who is by nature or training expert in that department.

Another important factor in the formation of a partnership is adaptation between partners. They must be harmonious. If either has special peculiarities or eccentricities, tastes or notions, these should be balanced by the other. Personal peculiarities if rightly mated, may be of great practical value. Thus I recall a firm in which one member was a most genial, affable, obliging fellow. He made friends, attracted customers, and tried to accommodate everybody. His partner was a nervous, irritable, sharp, critical, incredulous character, a good accountant, but a man who took a delight in saying "No" to a proposed accommodation. They did an extensive credit business. The former was the salesman. He would make any sort of conditions to suit a customer, the latter constantly demanded "gilt edged" security, close collections, and did not hesitate to say "No" where these were not forthcoming. By the combination of these strangely contradictory characters, a most successful firm was formed. Either of these men following

his natural tendencies without the influence of the other, would have been a failure.

Matrimony and Success

Statistics prove that marriage is conducive to success. The influence of a domestic life tends to develop the elements of mind and heart that make for progress. Responsibility brings out strength, manhood, courage, and promotes thrift and economy. Men that do not marry until late in life frequently fail of development or form habits of shiftlessness or extravagance. The inspiration born of love for wife, children, and home is a mighty force in the making of a man, a motive power for work, an anchor to the soul. There are as many wife-made men as there are self-made men. But as right companionship is conducive to success, so a wife who is not a mate is a great handicap. The man that looks toward success should decide upon his pursuit before he selects a wife; then select a companion adapted to his station in life and vocation. If the wife is to be a helpmate, she must be fitted by nature and education to enter into her husband's work. Many a man owes his failure to having chosen a wife not adapted to his pursuit; but more have failed because they did not take her into full confidence, and enlist her sympathetic interest in all matters pertaining to their lives. Napoleon is not the only defeated general who could say, "Had I been true to Josephine it would not have been thus."

CHAPTER III.

SALESMANSHIP AND ADVERTISING.

Mr. Arthur Frederick Sheldon, president of the "School of the Science of Successful Salesmanship" defines salesmanship as follows: "Salesmanship is the power by which the salesman can persuade others to purchase at a profit that which he has to sell; or the art of selling goods for a profit."

Mr. Sheldon's definition includes three important facts, and would make an excellent text for a business sermon. First, you will notice that it is a power. Keep this fact in mind; *salesmanship is the result of a force in the salesman—an active principle capable of influencing others.* Of the constituent elements of this force more will be said later. Second, by this power, the salesman is able to persuade the customer *to buy goods at a profit.* Here is another fine distinction. It is not enough to sell goods, they must be sold at a profit. Business progress and success depend not upon the volume of goods bought and sold but upon the profits in the transaction. To merely dispose of goods is not necessarily salesmanship. Most any one can trade

a dollar for ninety-eight cents; but successful salesmanship means the capacity to trade a dollar for a dollar and ten cents. Third, the successful salesman has the power to *persuade*. Great achievement this! The world's progress in every department—industrial, education, and religious—has been made largely by those who had the power to persuade others to act according to their wishes or accept their ideals. The persuasive salesman is more than an order taker. It does not require much power or brains to stand behind the counter or at the telephone with a pencil and tab and take orders; but this is not salesmanship. True, this order taking may include a profit, but if it does, the selling has been previously done by the house, the advertising, or by whatever means have persuaded the customer to make the purchase; the order taker did not make the sale.

Successful salesmanship includes another very important item; namely, the selling of goods at a profit in an honorable way so as to retain the respect and patronage of the customer. A sale made by misrepresentation spells failure. The reputation of the successful firm for honest dealing, for giving value received, and for looking after the welfare of its customers should be sustained in every transaction. Therefore in addition to persuasive power, the successful salesman must have integrity. The man who resorts to dishonesty in advertising or to misrepresentation in order to sell at a profit, thereby acknowledges his inability as a salesman.

The Outlook of the Salesman

The salesman is the man that makes things go. He connects producer and consumer. He is the link between supply and demand. From a commercial point of view, he has the biggest job on earth. The greatest possibilities lie before him. His business cannot be supplanted by science, art, or mechanics. The successful salesman is sure of a profitable vocation as long as men exchange things for profit. His chance for financial returns far exceed those from any of the learned professions; for salesmanship has to do with all sorts of transactions and conveyances from penny papers up through retail and wholesale business, real estate transfers, stocks and bonds, rights and privileges, to the diplomacy through which nations convey the vast domains of islands and continents.

Preparation for Salesmanship

With a true vision of the possibilities of salesmanship before him, any aspirant should be willing to put effort, time, and money into preparation for so promising a vocation. In the lecture on "The Psychology of Success" methods were given for building a winning personality. Under the head of "Educate for Business," the importance of thorough mental training in a business as well as a professional career was emphasized. In this connection, therefore, it is necessary only to speak more

specifically of the training for salesmanship and of the elements essential in the salesman.

The Born Salesman

The common saying, that musicians, artists, poets, inventors, salesmen, etc. are born, not made, is true; but it is not the whole truth. They are both born and made. Native genius must be trained. Talent must be developed. The average man has sufficient natural business ability to take a business education, and with proper training, to become a successful salesman. Because men of natural gifts succeed in their specialty without training, is no argument against the value of training, nor excuse for neglecting it; neither does it justify the untrained man in saying that he cannot do a certain thing. The author has a very distinct recollection of a young man who, in trying to work his way through school, accepted the agency of an anatomical chart which was to be sold to school-boards. It was a difficult thing to sell because it required the agreement of three men, who invariably had to be interested separately. After three weeks of desperate effort, during which time not one sale was closed, he wrote the state agent that he could not sell these charts in his locality. The state agent came to his relief, and coached him one day. The following day, the young man took five orders, and cleared seventy-six dollars; which merely indicates the value of training. The experience of subscription-book houses proves that without coaching nine out of ten

of those that undertake to sell books, fail; with proper coaching, seven out of ten win.

The would-be salesman should be as thorough in his preparation as the lawyer or the doctor. In addition to common school branches, he should have a business college training, including a special course in salesmanship. It will pay. Experience proves that such business training increases a man's earning power from twenty to fifty per cent, and in many instances, doubles and quadruples a salesman's capacity. The born mechanic turns out excellent work without having studied the laws of construction; but he employs these laws none the less, and is therefore working according to the science involved. But these laws reduced to a system can be taught and successfully employed by those that are not natural mechanics. Now the same is true of business. The man with a business head, the born salesman, wins without training; but he does it in obedience to business principles. These principles can be reduced to a system and when so reduced become a science, which can be learned and applied successfully by the average man.

A comprehensive treatment of the subject of salesmanship would fill several volumes, therefore we will confine ourselves to the consideration of its most important factors, which for convenience will be presented under four heads; namely, the successful salesman, goods and sales talk, the customer, and advertising.

The Successful Salesman

The successful salesman needs:

(1) Good health, to give him energy, wholesomeness, enthusiasm and personal magnetism.

(2) He should be strictly proper in his dress and address. Good clothes, brushed and pressed, add much to a salesman's chances. Good address, a gentlemanly bearing, an erect carriage, a frank expression, an earnest yet genial manner, a cordial yet dignified way, add greatly to personal influence. They are factors that cost but little, yet weigh much in the salesman's favor.

(3) He should use good language. Language is character in expression. Purity of speech denotes purity of thought. Slang and vulgar stories, however "pat" or "catchy" for the time, invariably discount the salesman in the minds of his customers.

(4) He should be energetic and enthusiastic. There is nothing worth while accomplished in this world without enthusiasm. Force, mental activity, and intensity of interest in the salesman, tend to excite interest in the customer.

(5) He should be tactful. This requires judgment, self-control, and a knowledge of human nature. The same method of approach will not apply to all. Sales-talk must be adapted to meet the conditions and the peculiarities of the customer.

(6) He should be diplomatic and avoid antagonizing customers by the discussion of subjects irrelevant to business. He should not belittle him-

self by acquiescing in everything a customer says; but avoid arguing about politics, religion, etc.

(7) He should be sympathetic and responsive. One does not have to be cold-hearted or steeled against his fellows to do business. Other things being equal, the more fully the salesman can come into heart to heart relations with his customer, the greater are his chances for doing business in a way that is profitable to them both.

(8) He should be fearless, positive, aggressive, and persistent; but never impudent or discourteous. Without these qualities, the salesman will often fail to get a hearing, or if he gets a hearing he will fail to make an impression. He has to overcome inertia, suspicion, caution, economy and all sorts of opposing forces. He must do this without imposing, or resorting to questionable methods.

(9) He should be honest in thought, word, and purpose. Honesty is power. It gives conviction. It gives self-respect and self-confidence. Honesty puts life into words, soul into business, and decisive influence into salesmanship; it is the basis of that silent force that passes from man to man, speaking louder than words, influencing more than tones and gestures.

Goods and Sales-Talk

By "goods" is meant the thing to be sold. Sales-talk is the language used in making a sale. A thorough knowledge of the thing to be sold is of first importance to the salesman. If a manufactured

article, he should know all about its history, the way it is made, the qualities of materials used, the workmanship in its manufacture, its intrinsic value, durability, etc. He should know the merits of what he is selling as compared to price and quality of similar articles of other makes as sold by competing houses.

He should analyze his goods as related to the prospective customer. Are they wanted for personal use, looks, or durability, necessity or luxury? Or are they wanted for sale? If so, do they meet the requirements of the trade, and what are their selling values, chance for profit, etc.?

Without a thorough knowledge of the goods, a salesman is not prepared to do his best. He cannot make an effective presentation of what he does not understand. He cannot meet the objections of his customers or show the merits of his goods as compared with others. This does not mean that he must tell all he knows about the goods to every customer; but he should be able to answer all questions concerning them. One may talk too much trying to make a sale, or raise questions in the minds of his customers that would not have been thought of if not suggested.

Sales-talk should be brief, concise, and to the point. No general rule can be laid down adaptable to all sales. No formula will fit all cases; but the presentation of an article should include analysis of its merits, and comparison with other things of a similar character; also its value actual and relative.

If a thing is being sold for personal use, its adaptability and value to the customer should be carefully presented. If being purchased to be re-sold, then the analysis should show its merits for this purpose and chances for ready sale at a profit.

Sales-talk should always be instructive rather than argumentative; persuasive rather than compulsory. In the legitimate sale, the customer is not tricked into buying something he does not want, nor induced to purchase against his will and judgment. It is the salesman's business to educate his customer in the merits of the goods and help him to make up his mind aright. Argument may sometimes be used judiciously in the comparison of goods, as to merit, utility, price, etc.; but even these points are more successfully made by the educative method. Argument excites antagonism. Opposition raises questions, the consideration of which is a waste of time and often detrimental to the object in view.

Generally speaking, it is unwise to cut prices to close a sale. It raises a question in the mind of the customer, both as regards the merits of the goods and the fairness of the house. If a customer says he can buy cheaper somewhere else, that such a house, or salesman, is underselling you, remember this is an old bluff. It may be true, but if your price is right, the best way to meet the argument is to show your customer your order book, or mention the people to whom you are selling these same goods at the price you ask him. Remind him that

these customers are careful buyers and know what a thing is worth; that if the price and goods were not right, they would not purchase them. Again, remember that the best customers prefer a one-priced house.

In doing business with busy people, the salesman should know exactly what he is going to say before he approaches them. He should present his first proposition in the most definite, concise language possible, aiming to secure attention and excite interest with his first sentence; then follow this up earnestly and logically until he has acquainted his customer with the goods, changed indifference into desire, and desire into decision to purchase. A vague, hazy concept in the mind of the salesman as to what he is to say and how he is to say it, makes resistance easy. The busy man is positive. No indefinite statement is going to make an impression upon him. He must be given a suggestion strong enough to change the current of his positive thinking, or he will not give the salesman a hearing nor accept his argument.

Sales-talk should begin at a point attractive to the customer and proceed in a way to increase interest by the logical connection of facts and propositions. When a given fact or proposition proves of special interest it is well to dwell upon this and take the lead from it for further talk. Thus in the sale of a suit of clothes: If the customer expresses special interest in fit and appearance, but ignores durability, this is a cue for the salesman. His cus-

tomer wants something that looks well and the sales-talk should emphasize fit, style, etc.

Misrepresentation is never justifiable from a business point of view. The most successful salesman and houses put their guarantee back of their goods and make good any defect or shortage. Marshall Field used to say that a man was a fool to take a drink of whisky or tell a lie to make a sale. If a sale is made on a contract, every detail of the contract should be gone over carefully that there may be no misunderstanding. Then the contract should be filled to the letter, with a little extra thrown in for good measure. The council of all successful business men is: Never make a promise you cannot fulfill. Fulfill your promise to the letter. Better lose on an order than to disappoint a customer or violate a contract. The man who makes good every time will build business.

The Customer

The successful salesman must adapt himself to the peculiarities and the requirements of his customer. This is a difficult thing to do. It requires a keen perception of human nature and the capacity to read character at a glance, and such capacity is not easily acquired. Some are naturally intuitive and without knowing just how, perceive the peculiarities of people; others have but little of this faculty and must learn to discern character from external indications. The study of human nature through phrenology, physiognomy, temperament,

etc., is helpful; but experience and personal observation in dealing with all classes of people is the great teacher. Even this is of little value unless one has some system on which to base his observations. Then a close-observing eye, a good memory, and a putting-things-together head will enable one to acquire the faculty of reading character.

No two customers are exactly alike; to render the best service the salesman must adapt his manners, methods, and talk to each. Some are critical, careful, close buyers and must have just what they want. They know it when they see it and it is unwise to try to instruct them or to attempt to sell them what they don't want. Others have no very definite idea and need someone to decide for them. Here the well-informed, conscientious salesman may render a real service by helping them to make a choice. Such customers are talkative and communicative. With such, a salesman makes friends and sales by entering into their social spirit. Others are reticent, conservative, and dignified and any levity or familiarity beyond the simple requirements of business is resented.

True politeness is true kindness delicately expressed. If a salesman is polite, courteous, and obliging to all, and is actuated by right motives and a desire to render the best service possible, he will have little difficulty in adapting himself to customers of all classes. In the deeper levels of the human heart, all people are akin and he who is guided by the promptings of his better nature, sel-

dom fails to come into sympathetic relationship with others.

The traveling salesman, even more than the man behind the counter, should make a thorough study of human nature. He must deal with all sorts of business men, most of whom are pronounced characters with definite ideas about goods, business, trade, etc. They usually know, or think they know, what they want. They are generally busy and burdened with a multitude of cares, which makes them difficult of approach, so that it requires keen perception of character, tact, and often much persistency to get a satisfactory interview.

Conservative buyers often have to be persuaded to put in new lines, to purchase what they would not, and to accept larger orders than they are disposed to give. If the salesman understands his customer and the trade, he is justified in pushing new goods and large orders; but it never pays to overstock a customer, nor to sell him what he cannot dispose of. The men who make and hold trade are loyal to their customers' interests.

Favoritism in business is bad policy. Two or more prices for the same goods are an injustice and must eventually prove disastrous. "Murder will out." Even those that are favored lose respect and confidence. If A knows he is buying cheaper than B, he is likely to suspect that he is paying more than C. Moreover, even dishonest men have enough of innate sense of justice to demand fairness in others. One may favor his friends or faithful cus-

tomers sufficiently to show his appreciation for them without cutting prices in their favor or in any way being disloyal to the stranger or the occasional customer. The one-priced house that does a straightforward business and treats all alike is on the average the more successful.

Advertising

"Advertising is the life of trade." The man or firm that does not advertise, fails. But how shall one advertise? This is the problem that occupies the brains of thousands. The original method of advertising was by word of mouth. No substitute has ever equaled it. The man who can get up something that will make folks talk about what he has to sell, has made a hit in advertising. It is not even necessary that they boost the thing advertised. Talk, any sort of talk, as long as it is not positively antagonistic, is helpful. Even adverse criticism is not without its advantages, and in many instances proves of great commercial value. The book condemned by pulpit and press often has an increased sale. The play-house of bad repute is largely patronized. Evil flourishes by exposure and sin multiplies under condemnation. These facts indicate that what folks talk about and hear talked about, they become interested in and are likely to purchase.

Millions of dollars are wasted annually on advertising that brings no returns. Much of this waste is due to lack of discrimination; but more to lack

of concentration. Nowhere is the law of concentration more essential to results than in advertising. A single perception of a thing seldom becomes a suggestion. A perception must be repeated several times before it will excite interest and enter the stream of consciousness with sufficient force to decide conduct. Because of this psychological fact, advertising, to be effective, must be concentrated and repeated. Experience proves that a hundred advertising letters, sent to twenty men, under what is known as the follow-up system, so that each receives five letters, will bring more returns than a hundred letters sent to one hundred men. The following case is to the point: Two young physicians patented a medical formula. The merits of the medicine were well established in their home town so that it had excellent endorsements. It had proved its worth, and only needed to be introduced to make its owners a fortune. So they gathered together all their worldly possessions—about \$5,000—with which they presumed to advertise all the state of Missouri and a portion of Kansas and Iowa. Result, a failure. Defeated, they told their troubles to an old patent medicine man, who advised them to borrow \$5,000 more and spend it all on three counties. They did so and thereby laid the foundation of a fortune.

Advertising, to be effective, must go to the people that have use for the thing advertised. It requires judgment and experience to select the medium that will reach the largest number of possible customers.

The only safe way is to watch returns and experiment cautiously, until a successful medium is found.

Most folks "believe in signs." The more of them, and the more attractively they are written the better. The main thing is to catch the attention and make an impression. In newspaper advertising one catchy display line or word, with the balance in smaller type, is worth much more than all of the space occupied by type of the same size. Advertisements should be written in short, terse sentences, each sentence containing a fact, and each fact a positive suggestion for the prospective customer. Signs and newspaper advertisements should be changed often; they lose their effectiveness through familiarity.

There is much in a name. A catchy title to a book, magazine, or article of common use is of great commercial value. The name of a store or company may be suggestive of something that appeals to the public, becoming a constant advertisement, like "The Fair," "The Emporium," "The Bon-Marché," "The Hub," etc. The selection of inappropriate names, especially for stores, hotels, and restaurants, brings a reaction that is difficult to counteract; so that one cannot be too careful in naming a place of business.

The up-to-date advertiser must be on the alert for original ideas and novelties. He must be versatile. He should know a good thing when he sees it and be quick to appropriate it. He should not be so original as to fail to appreciate or imitate the

methods of others. A method that has proved successful in one line is worth trying in another. It is a mistake to throw away "a winner" for a new or untried method; but every form of advertising should be carefully watched and discarded as soon as it fails to bring results.

One of the best methods of advertising for the merchant is to show goods other than those a customer came to purchase. People like to look at good things, new things, pretty things, the latest patterns and designs, new inventions, late improvements and novelties of all sorts. It is often a real kindness to customers to have their attention called to these things, and prepares the way for subsequent sales. Moreover, this is a very busy world and there are many excellent articles of standard brands, tried and true, and good customers that fail to become acquainted with them merely from the lack of an introduction. It is part of a successful salesman's business to bring these together and promote demand.

Soliciting Employment

Most men seek employment sometime in life. Every man looking for work is a salesman. He is selling his time and talent. He wants a salary equal to his worth; therefore he should prepare to present his worth to an employer. He should be neat and clean and look the part he hopes to fill. He should know what he is looking for and ask for that particular thing. If a young man desires

to start as an apprentice in some mechanical work, or business house, he should state his inexperience and willingness to begin at the bottom and work his way up. He should say that he is willing to accept a small salary until he has proved his worth; then as he becomes competent he is sure of promotion and increased wages. If one is qualified for the class of work he is seeking, he should approach the prospective employer with an air of success, frankness, assurance, self-respect, and enthusiasm. He should state frankly his qualifications, previous experience, and give such references as will enable the employer to form an estimate of his worth. This does not mean gush or egotism, boasting or bombast, but merely a straightforward presentation of what he has to sell.

A salesman who starts out to sell goods, knows the merits of his goods and presents these in an effective manner. He puts earnestness and enthusiasm into his work. A man looking for employment should do the same thing. Knowing what he has to offer, he should thoroughly canvass the places where his services might be needed and make his application in a business-like way. If he will keep up the search with energy and enthusiasm, he will soon find a position. A college graduate wanted a position as teacher of physics and chemistry. He was thoroughly qualified and had many influential friends; but the "pull system" failed to secure the coveted position. He was advised to get up a neat letterhead, containing a cut of himself,

giving the schools he had attended, the degrees taken, references, and other qualifications; also a concise letter stating the position wanted and the salary expected. One hundred of these letters were mailed to schools and colleges. He received forty replies, containing ten offers, four of which were acceptable. He had merely presented in a straightforward way what he had to sell and by doing so found a buyer.

Years ago a Nebraska farmer was in need of help. Most every day, members of the hobo tribe would roost on the fence and talk about work; but none were employed. Early one morning a young German dressed in clean overalls and wamus, turned in at the gate. He came up the lane as though he meant business. Stopping in front of the door where the farmer was eating his breakfast, he said: "Do you vont to hire a virst class hand, vot knows how to do all kinds of varm vork?"

"Yes sir"; was the prompt reply.

"Vot you pay?"

"Twenty-two dollars a month"; said the farmer.

"All right, vat I do virst?" He was at work within five minutes from the time he came on the farm and is today the owner of a large, well stocked ranch.

CHAPTER IV.

THE PROFESSIONAL MAN.

A half century ago we had but three learned professions, law, medicine, and theology, with journalism as a possible fourth. Now we have a score or more. Civil engineering, teaching, chemistry, literary work, and other branches of art, literature, and science, have been developed and differentiated into many distinct professions. Law and medicine have been specialized into several branches, and new professions are being formed every year. The rule is, as soon as any department of work is reduced to a science, so that it is teachable to another, and can be scientifically applied, it assumes the air of a profession and usually commands an increased price. Thus, we have the professional horse-shoer, tonsorial artist, manicurist, house-cleaner, etc., who command an extra price for their work. There is at least a suggestion in the familiar anecdote of the colored man that was hired by a neighbor to butcher a hog. Having completed his work he sent in a bill for \$2.50. The neighbor protested, saying that 50c was the established price for butchering a hog; to which the colored man replied, "Yes sah, an' 50c is all I am

chargin' you for butcherin' dat hog. De extra \$2.00 am fo' knowin' how."

Now, while all branches of industry, mechanics, art, literature, and even agriculture, are being reduced to definite sciences and thus raised to the dignity of a profession, the professions of teaching, journalism, engineering, law, medicine, theology, etc. will ever form a class quite distinct from the others. To succeed in any one of these one should have exceptional natural ability for the profession chosen. The schools can do much for a man; experience and practice will greatly increase his ability; but unless there is natural aptitude, he can hardly expect to excel. Unless one has the natural ability, which when properly schooled will enable him to do well, it is unwise to enter a profession at all. A second or even a third rate farmer, tradesman, or artisan, may get along fairly well; but a third rate professional man is a failure to himself and a nuisance to the community. A botch carpenter is annoying, but a botch dentist or doctor is intolerable. Moreover, the poor mechanic may find employment where skill is not needed, but there is no such place for the professional man. If he cannot do well, he virtually can do nothing, and his incompetency disqualifies him for professional practice of any sort; therefore the young man that contemplates entering a profession, should weigh the requirements and his natural qualifications very carefully before deciding upon such a course.

For the good of the professions, the protection of humanity, and the direction of the young aspirant, the following notice should be posted over the door of every medical and dental college, law school, and theological seminary:

NOTICE

UNLESS YOU HAVE EXCEPTIONAL NATURAL ABILITY—INTELLECT, ENERGY, APPLICATION, PERSISTENCY, CONSCIENCE, AND CHARACTER—KEEP OUT.

Professional Schooling

No professional man can afford to begin his life work without thorough schooling in his specialty. Young America is very eager to get through school, become settled in a practice, and make money. This tendency is misleading. It seldom pays, even from a mercenary point of view. The half-qualified man is always at a disadvantage. He constantly has to hedge. If conscientious, he must refuse to undertake what he knows he lacks the knowledge to do well. Moreover, the consciousness of his lack of schooling and ignorance of many subjects vital to his profession, handicaps him, destroys self-confidence, and constantly discounts his efforts. If one truly aspire to a high order of success, it is better to take thorough training even though it causes delay and costs great self-sacrifice.

Selecting a School

One should exercise great care in selecting a school for professional training. This is often difficult to do; much depends upon the student. If he is financially unable to pay for special courses and special privileges, he should select a school where he can get thorough training and *personal attention* without entering private classes. The best school is the cheapest in the long run; but the highest priced is not always the best. Many small schools are undesirable from lack of proper equipment. Many large schools are to be avoided because of preferences given those able to pay for them; others because of their irreligious and even immoral influences. As a general rule the old schools of high standing are preferable because of their prestige. Moreover, schools grow through long practice and varied experience; therefore it is wise to select the well established, tried and proven institutions, provided it is not so non-progressive as to be behind the times.

College Opportunities

Great are the opportunities of college days! It is the time for character building: the time for learning the lessons of self-control, independence, conservatism, self-respect, and self-confidence. The studies, the lectures, and the mental schooling one receives are only a part of the opportunity of the college. Not less important to success is the put-

ting away of childish things, the rubbing off of angles, the polishing and acquiring of the manners, bearing, and dignity of the professional man. These things cannot be assumed the day a man receives his diploma. They are the result of growth; they are acquired by effort. They become natural and conducive to success only when embodied in the character, so that their expression is spontaneous. The man who neglects his opportunity for acquiring the characteristics of the professional man during his college training, usually postpones his success three or four years.

Professional Men Should Move

“A prophet is not without honor save in his own country.” Seldom does a young professional man succeed in his home town. The home folks and neighbors may be very fond of him, yes and even proud of him; but it is difficult for them to realize that several years of schooling have really changed their neighbor boy into a thoroughly competent dentist, lawyer, or physician. They may remember that he was a bright boy in the home school; that he was a faithful, conscientious fellow; and are proud of the fact that he won honors in college; but all of this fails to inspire due confidence in him as a *practitioner*. What is worse, the young graduate, returning to his home town, finds it extremely difficult to acquire and maintain the air and dignity of a professional man. The old surroundings and associates make him feel just plain

Johnnie Smith, and all efforts to be anything else seem artificial and out of place. From these and other influences, many a well-qualified professional man wastes four or five years of his life trying to establish a practice in his home town. Had he gone to a new place, he would at once have assumed the professional bearing warranted by his training. As a graduate of a first-class school he would immediately have commanded the respect and confidence of the public and received an opportunity to demonstrate his worth.

A Common Experience

Many years ago while lecturing in Kansas, a young man called at my study for consultation relative to professional success. He had all the natural qualifications for a lawyer, and was a graduate of one of the best law schools in the country. He confidentially confessed that after three and a half years of practice, he was barely making expenses, and that these were very light, since he lived with his parents. On inquiry, I found he had grown up in the town. I immediately suggested that he should move to some prosperous growing town, and begin among strangers. "But," said he, "if I can't make a living here, where I office in one of father's buildings and live at home, I'd starve to death in a strange town." After much persuasion and argument with both the young man and his parents, he was induced to

move and within a year was more than making expenses, and in five years had a well established practice clearing him \$5,000 a year. From scores of similar cases, I am convinced that it is bad policy for the average young professional man to set up business in his home town and that one or two moves are usually advantageous.

The Prestige of a Firm

One of the surest and quickest ways for the young professional man to gain the experience and prestige that will give him an opportunity and command a price for his services, is to enter some well-established firm for a few years; then withdraw from the firm and move to a live growing city, or even a small town with a future. Such a plan seldom fails to succeed if one is truly competent. This method is especially recommended to young members of the legal profession. The dentist, physician, and even the engineer usually have less difficulty in starting than the lawyer; but the prestige and experience of an old reliable firm are very valuable assets to the beginner in any profession.

Securing Patronage

Professional ethics prohibit advertising; so that the young physician or lawyer must get his footing by some other means. This is frequently a very trying ordeal, even for the competent man. It

takes tact, patience, persistency, and the genius that looks like a success even where there is but little to justify the looks. It is one of those cases in which it is wise to make a *literal* application of Paul's definition of faith, as "The substance of things hoped for, the evidence of things unseen." The young practitioner must carry the bearing, and manner, of the busy, successful man, until it comes to be a fact. He should always be active, and busied with his studies. When outside of his office, he should be going somewhere, with no time to waste in idle gossip or chat with neighbors on the way. This is not deception. The fact is, that since no man can master all there is in any of the professions, and the more he masters, the greater his chances for success, there is no excuse for idleness.

Friendship and sociability, getting acquainted with folks, establishing confidence and personal interest, are other means of obtaining practice. This, too, is legitimate, provided the right motive is back of it; namely, the idea of competent, effective service. The effort to help someone, to befriend an unfortunate, to do a kindness, without any thought of financial remuneration, has been the opening wedge to many a beginner's success. One of America's most successful lawyers got his start and won his first honors in the courtroom in an effort to defend an old couple who were being robbed of their life earnings by a trickster. He undertook the case purely out of a desire to help

them. A young osteopathic physician, after living on half rations for a year, formed the acquaintance of a young man and was invited home from church to a Sunday dinner which was very acceptable. In the home he met a nice class of young people; but it was a home without a mother. After dinner one of the young men told of the mother's failure in health, of progressive insanity, and that for eighteen months she had been in an asylum. The cause of her insanity was unknown, the only visible abnormality being a bunch on the back of her neck. The young physician asked at once to see the mother. Every osteopath will understand the rest. Within eight weeks she was back in the home. The young practitioner soon had an elegant suite of rooms, nicely furnished, in the city of Detroit, where he developed a large practice.

The secret of success for the professional novice is to gain an opportunity for service, a chance to show what he can do. The merchant has goods for sale; the customer examines these and buys on the merits of the goods. The character of the merchant is a secondary matter; but the physician or the lawyer is selling brains, knowledge, skill, and he must have an opportunity to display these and get them before the public before he can have many customers or command a price. When he has demonstrated his worth, he is on the highway to success. The unwillingness of the novice to do something for nothing has meant a lost opportunity to many a beginner.

Practice and Skill

Practice—personal experience—is indispensable to a high order of skill. Skill creates demand for one's services and commands the price; therefore the young professional man must have practice. He can well afford to offer his services for a nominal fee. When competent service has been rendered it becomes the best sort of advertising and will eventually bring its returns. When in demand, a reasonable fee is never objectionable. One of the most successful lecturers on the platform today got his start by preparing a first-class popular lecture which he gave gratuitously in his home town, then in neighboring towns; then he would go wherever he was invited, provided his expenses were paid. Soon this lecture was in demand at a price, and is now being successfully booked on star courses at \$75.00 a date. Had he waited until the public called for this lecture, he might have waited forever.

Collecting Fees

The professional man who gets on in the world, like the successful business man, must be able to collect his fee, yet retain the confidence and respect of his patrons. In many instances this is not easy to do. The task is greatly reduced by having some definite system, applicable to the place and the condition. First, the beginner should be careful not to overcharge. If there is a customary fee, it is

well to acquaint patrons with this fact. This makes it rather an impersonal matter. It is unwise to charge less than the customary fee or to cut prices in any way. If one wishes to favor a patron it is better to render service for which no charge is made, or to accommodate in some other way than by cutting prices. Second, it is usually best, especially for the physician, to allow at least thirty days to pass before sending in a bill, also to extend time whenever it is a real accommodation; but do it in such a way that the favor will be appreciated. Third, in dealing with those who are slow pay, one should invariably fix a definite date upon which they are expected to pay part or all, and require some sort of settlement at that time. If they cannot pay something then, extend the time in a kindly, obliging manner to a subsequent fixed date; but never postpone collections *indefinitely*. Fourth, the financial standing, character, and peculiarities of patrons must be carefully studied. Many who are good pay, but slow, are easily offended by receiving a bill. Others are never quite satisfied unless they feel that they are getting a special bargain, an unusual favor, or something for nothing. Some need to be humored and treated like chums, or old-time acquaintances; others must be dealt with *professionally*, or they lose their respect. Wise is the man that can adapt his ways and methods to the requirements and peculiarities of ever-varying human nature. He who can do this, has the secret of success.

Personal Influence

The law of compensation is as unerring as the law of gravity. The professional man that renders a real service to his community, that does his best, that works faithfully and conscientiously for his clients or patients, is sure of his reward. To do his best he must not lose sight of the value of his personal influence. He is an educated man. He has enjoyed advantages far superior to those of most of his associates; therefore more is expected of him. He must meet this expectancy or suffer directly or indirectly in his profession. There is some excuse for bad habits among the ignorant. Crude manners, boorishness, vulgarity, and immorality may be overlooked or at least tolerated among those that have had no opportunity for education or refining influences; but there is no justification for such qualities in the professional man.

The physician whose daily practice brings him into the most intimate relationship with his patients should be a man of clean hands and pure heart. No amount of skill or professional knowledge can qualify a man for the general practice of medicine if he is lacking in moral principle and purity of sentiment. His every word becomes a suggestion; his silent influences are potent; therefore they should be wholesome. In like manner, the dentist should be clean in person, pure-minded and refined, that his every touch may be kindly, sympathetic, and inoffensive. A dentist that will presume to

work over a patient with a nicotine breath and fingers stained by cigarettes, ought to fail and be forced out of the profession. A physician addicted to the drug habit, or the use of intoxicating liquors, should be prohibited from practice. To prescribe while under the influence of liquor should be made a misdemeanor punishable by fine and imprisonment.

Character and Success

Character is a most valuable asset in any vocation; but it is especially potential in the professional man. The value placed upon his knowledge and skill is determined largely by the confidence people have in him as a man. If he is unprincipled, of doubtful morals, the victim of questionable habits, or unsociable—in short, anything less than a true gentleman—it discounts his professional worth. A man of talent may win out in spite of these defects; but the same skill and effort would accomplish much more without any such handicap. Or to take the positive side of the question, the professional man who supplements skill with personal worth, clean morals, and a decided, progressive, honorable character, adds very materially to his value to the community and to his chances for success.

“All things work together for good to them that love God.” This great truth may be stated in another way; namely, that all environmental conditions conspire to the success of the man that

is honestly striving to render the most helpful service possible to his community, age, and generation. The professional man who starts in life actuated by selfish motives, and practices for mercenary ends, is a failure from the beginning. Even though he make money, and command an extensive practice, the motives of his life will dwarf his soul and inhibit the development of those qualities of mind and heart that command respect and confidence. The measure of his influence for good—which at last is the measure of every man's success—will be a disappointment; whereas that man is a success—whether he accumulate wealth or not—who is actuated by pure motives and true ideals, who practices his profession to serve his community, who does his best and lives an exemplary life, not negatively but positively, throwing his influence on the side of aggressive goodness.

PART III

HUMAN NATURE STUDIES

CHAPTER V.

THE ORIGIN AND NATURE OF MAN.

Introduction

“Know Thyself.” This famous mystic utterance inscribed on the temple porch at Delphi is all inclusive. Could we know ourselves all in all, we would know God; and if we knew God all in all, we would know ALL. We have studied man through astrology, theology, physiognomy, phrenology, physiology, anthropology, sociology, psychology, and solar biology and with all of our studies, most of us know very little about *human nature*. If we knew more we would do better; we could accomplish more in life; we could work more intelligently in our efforts at self-improvement; we would be more helpful to our age and generation. Therefore let us study together a few essential facts concerning the origin and nature of man. Let us

learn what we may about temperament and the primary elements of mind, that we may have a better understanding of mental processes.

Man a Little World

The universe is apprehended by man on three planes, the physical, the psychical, and the spiritual—an outer, an inner, and an innermost. Man is a little world, a microcosm, an epitome of the universe. He, too, has an outer, an inner, and an innermost nature, designated as body, soul, and spirit. The spirit is the image of God, one in essence with the Infinite Spirit. The soul is an entity, composed of an etheric substance; it has form, personality, and survives the death of the body. The body is the physical instrument of the soul, one in substance with the physical world.

Through the physical organism and its five senses, man takes cognizance of and is related to the material world, its laws, facts, and phenomena. Through the soul, man takes cognizance of and is related to the psychic realm, its laws and phenomena. Through the spirit man perceives, and is related to the spiritual realm and its realities.

Three Planes of Consciousness

Man has three planes of consciousness, corresponding to his three-fold nature: an outer consciousness, commonly spoken of as the objective mind, an inner consciousness, called the subjective

or subliminal mind, and an innermost consciousness or spiritual mind. This spiritual consciousness is experienced only by those who have been quickened by the Holy Spirit, or born anew.

Strictly speaking, there is but one plane of consciousness. There are three planes of perception and mentation; but only when the activities of the subjective and the spiritual planes are objectified, do they enter the stream of consciousness. The objective or conscious mind represents a very small fraction of the mental processes, activities, and products. Perhaps 98 per cent of our mentation is subjective. The soul constantly perceives, thinks, feels, wills, and knows, much that never rises to the plane of consciousness. The objective mind is the product of the subjective mentations that find expression through the brain and nervous system.

The deeper spiritual activities seldom rise to the plane of consciousness, so that the spiritual processes going on within a man are for the most part unknown to him. This is why, to get results, we must accept God's promises and trust the Spirit to do His work in our spirits without waiting for evidence in our objective minds. Unusual spiritual activities frequently produce reactions through our emotional and volitional natures, causing us to feel good or ill, joyful or convicted. Sometimes the inner spiritual nature can be heard as the still, small voice prompting, directing, encouraging or convicting us; but the absence of objective evidences does not disprove the inner working of the Spirit.

Three Planes of Perception

Man has three planes of perception: objective, subjective, and spiritual. Objective perception is through the five senses, each of which is supplied with a nervous system capable of receiving, communicating, and registering in the brain the effects of different rates of vibration, such as air waves, light waves, etc. Through these five senses, man gains his primary knowledge of the material world, its laws and phenomena. The subjective mind receives telepathically, vibrations on the psychic plane, and thereby takes cognizance of psychic laws, phenomena, realities, etc. This psychic perception, which is independent of the outer physical senses, is frequently spoken of as a sixth sense. This, however, is wrong, for the subjective mind has all the powers of perception that belong to the objective mind. It perceives sounds, flavors, odors, sensations, lights, colors, forms, etc. The fact is, that all the senses, faculties, feelings, and emotions of the objective mind inhere in the subjective, the objective being but the outer or physical manifestation of the real or subjective nature.

Psychic Phenomena

In some persons the subjective perceptions and intuitions come to the plane of consciousness in an unusual or super-normal degree, giving them exceptional powers of intuition: i. e., inner perception and judgment, also what is known as psy-

chic, clairaudient, clairvoyant, and telepathic power. Such persons are called "sensitives" or "psychics," and when acting under control of excarnate personalities are called "mediums." The highly developed psychic is able to tell us much of the unseen world of realities, of facts and phenomena unperceived by our five senses. The validity of psychic observations is established by the testimony of many witnesses. This, however, does not justify the business of the professional mediums; for even though they be sincere and conscientious, when speaking under control of excarnate personalities whose characters are unknown, little reliance can be placed upon the supposed communications.

Spiritual Perception

Spiritual perception is possible only to those who have been quickened by the Spirit and thereby brought into communication with the Holy One. When man has become regenerate and is Spirit-filled, or in-Christed, he may hold communion with the Father, be taught of God, be conscious of His indwelling presence, and enjoy His love, peace, and power to the degree of his awakening and the extent of his capacity. Such souls, by giving expression to their experiences, perceptions, and wisdom, become revelators, seers, prophets, and teachers to less awakened humanity.

Psychic vs. Spiritual Phenomena

Careful students should discriminate between psychic and spiritual perception and phenomena.

The two are often confounded. Much that is called spiritual phenomena is purely psychical. Many persons have both psychical and spiritual perception, but the possession of either does not insure the other. Psychic perception belongs to the natural man, also the lower animals, while spiritual perception is enjoyed only by the regenerate. Many of our finest psychists, spiritists, and mediums, are as dead to the Holy Spirit as a blind man to light. Only those who have been born anew, and through Christ have come into fellowship with God, perceive SPIRITUAL realities.

Objective and Subjective Minds

Thomas J. Hudson gave to the world a most valuable truth through his rediscovery of the relations of the inner and the outer consciousness, which he called the subjective and the objective minds. His presentation of the law of the subjective mind gave a rational explanation to hypnotism, suggestion, and other psychic phenomena. Unfortunately, his excellent work contained a vital error which has grown up with the truth, entered into all its products, found its way into all the teachings and literature arising from his works, and is today inseparably related to the truth in them. The error referred to is this: He taught that the objective mind and the subjective mind are distinct one from the other; that certain intellectual powers belong only to the objective; and that the subjective is the distinctive seat of the emotions. Whereas the

truth is as before stated; that the subjective and the objective minds are but the inner and the outer manifestations of the same ego. The subjective mind is the result of the soul's functioning apart from, and independent of, the brain. The objective mind is the result of the soul's functioning on the physical plane through the brain. The subjective mind, as Mr. Hudson well says, is the mind retained by the excarnate spirit. Certainly, for it is the result of the ego's activity independent of its physical embodiment. All *conscious* thought, feeling, sensation, and mentation that enter into, and form the stream of consciousness, or objective mind, are dependent on, and related to, brain functioning. All subjective mentations are possible apart from the brain.

Every element of the subjective mind has its physical center in the brain, through which it comes into manifestation as objective consciousness. Every emotion, every attribute of the will, every intellectual faculty, is thus related to the objective mind. In like manner, all of the powers defined by Mr. Hudson as being peculiar to the objective mind, have their origin and existence in the subjective, and are an expression of the ego. So these two minds are not separated one from the other, neither are they composed of *different* functions; but are different planes of manifestation of the one ego, and all functions of intellect, will, and emotion, find expression on both the subjective and the objective planes. In other words, the mind is a product of

the ego's activities, most of which never rise to the plane of objective consciousness and therefore belong to the plane of subconscious mentation and form what Mr. Hudson calls the subjective mind. But, as before indicated, every element in the subjective mind has its nerve center in the brain, through which it comes to the plane of objective consciousness. The result of this objective functioning is the objective mind.

Phreno-Hypnotism

Students of this subject will be interested in the phenomena developed in the early part of the last century, known as phreno-hypnotism. The hypnotist, having put his subject under control, would place his finger over a phrenological organ, and immediately the subject, if a good one, would manifest the element of mind thus stimulated. For instance, the center of Alimentiveness being stimulated, the subject at once began devouring a piece of pie. The operator moving his fingers up to the organ of Tune, the subject dropped the pie and began to whistle. Touching Benevolence, he began giving away his money, watch, etc.; but on the stimulation of Acquisitiveness, he immediately took them back, also everything else of value within his reach. Touching Veneration, the subject knelt reverently in prayer. When Self-esteem was stimulated, he threw his head back and assumed a dignified, military bearing. Thus each of the phrenological centers separately stimulated, not

having the restraining influence of the other elements of the mind, produced an action representing a single function as divorced from the others. These experiments were used extensively by Bovine Dodds (who lectured on electrical psychology before the United States Senate), Dr. Caldwell, O. S. Fowler, and others, both as a means of proving the correctness of phrenology and of demonstrating the true function of different elements of the mind.

I have referred to these phenomena in this connection, not in defense of phrenology or hypnotism, but in evidence—if evidence were needed—of the former proposition that the objective and the subjective minds are but different planes of manifestation, and that all the elements of each are found in the other. By these experiments, each emotion attributed to the subjective mind was readily called to the plane of objective consciousness and manifestation. Moreover, these experiments gave the key to the relation of objective suggestion to the subjective mind, the other consciousness being the medium through which the inner most readily receives its impressions. The inner or subjective mind, however, is not wholly dependent upon the outer senses for perception. It perceives and takes cognizance of psychic vibrations too fine or too complex to be taken up by the outer senses, giving the powers of spiritual and psychic perception, clairvoyance, telepathy, clairaudience, etc.

The phenomena of phreno-hypnotism was not without its opponents and no doubt some, reading

this brief account, will be ready to say, "These manifestations prove nothing except that the subject responded to the suggestion given by the operator, and the response would have been the same had he touched him on the nose or the ear." This objection was practically exploded by two facts: hypnotists and subjects unacquainted with phrenological brain charts or the manifestations expected, got virtually the same results as those who were familiar with both; phrenologists who were also hypnotists repeatedly made the mistake of placing their fingers over the wrong center, and obtained the manifestation corresponding to that center, which was quite the opposite of the one expected and suggested. These two facts are sufficient to vindicate the value of these experiments in demonstrating cerebro-location and brain functions, and that the objective mind, which is the result of brain functioning, is but the outer manifestation of the inner or the subjective mind.

Life, Mind, and Organism

All life inheres in the all-pervading Infinite Life—the soul of the universe. This universal, inorganic, all-pervading soul, or life principle of the universe, contains an infinite number and variety of centers of activity, varying in complexity and size from the inconceivably small to the immeasurable centers of planets and systems. When one of these centers of activity accrues to itself matter, and arranges it in harmony with its activities, the

product is a living organism, of which the cell is the simplest form. For convenience of study, the cell may be called the unit of organic life; but cells differ in nature, structure, and complexity, according to the animating life principle.

Single-celled animals called protozoa contain potentially the rudiments of the physical and the psychic powers of the higher forms of life. Thus the amoeba, perhaps the lowest of the protozoa, with its simple organism, performs all the functions of respiration, eating, digestion, assimilation, elimination, and reproduction. It will respond to an irritant, showing that it has the power of sensation, which is the rudiment of the higher forms of feeling known in man as emotion, love, compassion, sentiment, etc. It exercises the power of choice—which is the rudiment of intelligence—and in the more highly developed and complex nature of man becomes faculties of perception, memory, reason, comparison, etc. It moves at will and as it wills, proving that it has the rudiment of volition, which in man is expressed in force, courage, firmness, will-power, conscience, etc. Thus it is evident, that life and mind inhere in the Infinite; that they are the same in character wherever found; that the difference between the lowest and the highest manifestation is not one of *kind* but one of *degree* of activity, complexity, and expression. In other words, all life is the manifestation of the Infinite One, each individual life being but a differentiated center of activity. The lower forms of life represent the simpler, and the higher,

the more complex modes of motion or centers of activity, but all are co-related as the manifestation and expression of the one Infinite Life.

A differentiated center of activity is the basis of individuality. The peculiarities of individual activities and modes of motion result in distinctive characteristics of feeling, intelligence, volition, and sentiment and thus produce personality.

The Law of Development

By the effort to more perfectly perform its functions in the struggle for existence, the organism of the protozoa is differentiated, specialized, and made more and more complex until it merges into a higher form of life. By continued evolution of function and form, life and cell, soul and body, the entity and the organism keep pace with each other, until the complex anatomy and physiology of the higher animals is reached. Along with the organic and functional development there is a corresponding differentiation and development of the psychic nature. By responding to external stimuli, the evolving life becomes more and more complex, and the results of its activities are embodied in its physical organism. By repeated response to stimuli of different kinds, and the exercise of choice and volition; by natural selection, multiplication, and differentiation through heredity and environment; the evolving life continues its upward way. This does not mean a Godless universe, or blind evolution, but a God-filled universe and evolution by design. All primal things

develop after a pattern, conceived in the Infinite, beginning as an archetype, descending from the Spirit, ascending by embodiment, through response to environment. The highest product of this process of Divine inception, mind activity and cell building, developing soul and inbreathed spirit, is man. Nor shall the process reach its goal until the natural man, the genus homo, has accepted redemption, responded to the Divine Spirit, embodied the Christ, and become a member of the genus Christus, a spiritual being, one with God.

Creation by Evolution

“I am Alpha and Omega, the beginning and the end.” This is a concise statement of the supreme fact of the universe. The Creator does all things by involution and evolution. Evolution is the natural history of His creative processes, or manifestations; but it is only one-half of the story, the other half being known to occultists as the descent, or involving of the archetype, which forms the seed from which the type comes forth. It is this latter fact that scientists need to recognize to make their explanations of the origin of life and species complete. The materialist has no satisfactory answer to the vexed question, Which was first, the acorn or the oak, the egg or the chicken? The answer given by the deeper wisdom of occultists and Christian mystics is, as before indicated, that all primary things have, and always have had, their origin in Spirit, and descend into matter, where they become em-

bodied and begin the upward trend called evolution. From this initial point, through responding to environment, and embodying the effects of external influences, there is a gradual ascent from the simple to the complex, from littleness to largeness, from inertia to activity, *but always according to the pattern which was in the seed—the archetype*, as modified by environmental conditions.

The Origin of Man

Man had his origin as an archetype, represented in Adam. His beginning and creation was in Spirit. Like each of the other primary creations, *man was a distinct type from his inception*. The archetype, in his descent into matter, became subject to negative influences symbolized in the story of the fall, and lost his spiritual life and consciousness. The evolving race has passed through many changes and differentiations, some branches ascending, some becoming degenerate and lapsing into savagery, but all retaining a semblance to the archetype. Man being a distinctive type from the beginning, *is not the outgrowth of the animal*. He has had his elementary stages and passed through many lower forms of existence; but he was never related to, or a part of, the brute creation by consanguinity.

Christ the Archetype

As the spiritual Adam before the fall was the archetype of the ideal human race, so Christ was the archetype of the new creation, or spiritual race.

Under the law of heredity, through the continuity of the germ-plasm, all of Adam's descendants partake of his degeneracy and are by nature spiritually inert. Through Christ, man is redeemed from the effects of hereditary degeneracy, born of the Spirit, and by the continuity of the Spirit within becomes Christ-like, a member of the spiritual race. Wise is the man who hastens to be born anew and awakened into spiritual consciousness, that he may know God personally, whom to know is life eternal.

CHAPTER VI. OLD AND NEW PSYCHOLOGY.

Phrenology

Dr. Russel Wallace, the eminent scientist, in his great work, "The Wonderful Century," speaking of the mistakes made during the last century, classifies the neglect of phrenology by scientists and psychologists as one of the grave errors and failures of the century. Many other men of renown share this opinion. Not that phrenology is an unerring guide in reading character, but because it gives the only satisfactory system of mental philosophy or rational explanation of human nature. The immortal Gladstone, in referring to this subject, once said, "The phrenological system of mental philosophy is as far superior to all others as an explanation of mind and character as the electric light is superior to the tallow dip."

Prof. George Combe, author of "The Constitution of Man," and other works on mental and moral philosophy—the man who took the discoveries of Gall and Spurzheim, over a century ago, and wrought from them the science of mind known as phrenology—was not only a philosopher but a

prophet. He prophesied the downfall of phrenology through its application by incompetent persons as an art in reading character. He said this would depreciate it in the minds of college men; that the practice of the art would obscure the philosophy, and that the great science of mind would thus be lost to the world. His idea was, that it should be introduced into the schools and colleges as a system of mental philosophy.

The Fowlers, Dr. Caldwell, and other early phrenologists, opposed Combe and insisted that the new science was to be introduced and popularized by its application to reading character. For a time they succeeded; but as Combe predicted, it passed as did mesmerism, and electrical psychology, into the hands of incompetent practitioners, and lost its place as a science of mind. For many years, in America at least, it has been tabooed by most colleges and college men, more especially by psychologists. From the same cause mesmerism suffered a like fate, and for many years was sneered at and ridiculed by medical men of two continents. But the *facts* of mesmerism and the *laws* of suggestion remained unchanged during these years, just as true as though they had been accepted by the wise ones. Finally, they were rediscovered and called hypnotism. Since then the science of suggestion has been highly respectable, commanding the attention of the most learned. In like manner, the facts discovered by Gall and Spurzheim and the science of mind formulated by Combe, await rediscovery by the psycholo-

gists of our day, when they shall be renamed and come forth as the accepted and only true science of mind.

Physiological Psychology

Physiological psychology as taught in the universities of our time, and presented in the writings of Prof. James, President G. Stanley Hall, Titchener, Ladd, Kulp, Davis, Dewey, McCosh, Royce, Hoffding, Thorndyke, and others, is far in advance of phrenology from a scientific and technical point of view. Gall and Spurzheim were expert anatomists; but they did not study the brain cell and its relation to mind activities as have the later psychologists. The great value of phrenology is in its mental philosophy, while the value of physiological psychology is in its facts relative to the brain and the nervous system and their relation to mental processes, mind, and character. The student of human nature should study both. (The more essential facts of physiological psychology will be found in the author's lecture on "Brain Building," published in his book, "Immanuel.")

Reading Character

Phrenology applied as an art in reading character is a most fascinating and helpful study; but only those who have exceptional natural talent, combined with a thorough knowledge of physiology and anatomy, and careful training, can employ it with suf-

ficient accuracy to form a trustworthy estimate. The skillful physician will examine the lungs and the heart through the walls of the chest and make a fairly accurate diagnosis of the condition of these organs; but the novice cannot so apply the science of diagnosis. His estimates are poor guesses. The same is true in the application of phrenology. There are so many things to be taken into account that much depends upon the skill of the practitioner. The variations in temperament and organic quality, the difference in thickness of skulls, scalps, and other brain coverings, the difference in the texture, complexity, and quantity of grey matter, make it extremely difficult even for the expert to form an accurate estimate of the functional power of any given center.

The greatest practical value of phrenology is not as an aid in reading character, but as an explanation of human nature. Employed in this way, it matters not whether the phrenologists were right in all their cerebro localizations or not. The science of mind and the philosophy growing out of it are in no way affected by mistakes in the location of brain centers. In our studies of human nature no effort will be made to locate centers nor to give instructions in reading character, neither shall we confine ourselves to any one system of mental philosophy. We shall employ the phrenological terminology in defining the elements of the mind, but use the methods of the later psychologists as an aid to mind and character building.

Senses and Faculties

The complex mentality of man is the result of the differentiation of the three primary impulses of sensation, volition, and intelligence. By response to external stimuli the one primary sense of feeling or sensation has been differentiated, specialized, and developed into the five external senses of feeling, hearing, tasting, smelling, and seeing, and into several distinctive emotions, each of which performs its function through specialized nerves. In like manner, the primary elements of intelligence and volition have been differentiated and specialized into many faculties, propensities, and sentiments, each of which is related to a brain center. Each of these specialized primary elements of mind, of which there are forty-three or more, takes cognizance of, and relates man to, some thing, fact, or phenomena in his environment. Thus, things have form, size, number, relation, weight, color, order, etc. By responding to these properties of things, man has acquired perceptive faculties that take cognizance of each property separately and the whole collectively. In like manner, he has acquired propensities that have to do with the preservation of life; social feelings that relate him to loved ones, home, etc.; aspiring sentiments that give self-reliance and dignity; esthetic or semi-intellectual faculties that give constructive, imaginative, and artistic powers; and moral sentiments that give sympathy, justice, and reverence. In a subsequent chapter, we shall study

these several classes of primary elements and learn how they may be cultivated or restrained, also their influence upon mind and character.

Mental Peculiarities and Variations

All normal persons have the same number of propensities, feelings, faculties, and sentiments, but no two persons have them in equal strength; therefore no two persons are exactly alike in mentality or disposition. Moreover, no one has all the elements equally developed or equally active; therefore everyone has his special traits, strong and weak points, likes and dislikes, tastes and talents. These natural mental differences are noticeable even among young children. A child that learns spelling easily may have great difficulty with his arithmetic; one that has an aptitude for both of these may find history or grammar difficult. A careful study of the perceptive faculties proves that one may have good perception and memory of faces, and forms, but poor perception and memory of sizes, names, or colors. Again, all of these may be strong, and the ability to see and remember order and location, or numbers deficient. These and similar facts prove conclusively that perception and the memory of what is perceived are not a unit or a single function of the mind, but the result of several primary elements, some of which may be strong and others weak in the same person. In like manner, a study of the emotions, propensities, or sentiments proves conclusively that a person may have one or several of

these elements very strong and others weak. Thus one may have great energy but be deficient in caution; strong love of companion, and care but little for children, or vice versa. Again, one may be conscientious yet lack reverence; kind and sympathetic, yet unspiritual. These facts, familiar to all, prove beyond question that mind and character are the result of the combined activities of many primary elements. Any system of mental philosophy or scheme of education that ignores these natural differences and capacities is of little value in mental culture or character building.

The Stream of Consciousness

What is commonly spoken of by psychologists as the stream of consciousness is the result of the combined activity of several feelings, faculties, and sentiments, each of which adds its portion and modifies the stream according to its strength and activity. This proposition may be made clearer by a simple illustration: A piano has several keys, each of which, when struck, produces a certain tone—always the same tone. By the combination of several tones we get a chord. By continuing the tones and chords we get a strain of music, the *character* of which is determined by the primary tones and their combinations. In like manner, the mind is composed of several primary elements. Each element in action always produces its specific quality, whether perception, feeling, force, or sentiment. It exerts its distinctive influence and corresponds to a

distinct tone. The activity of several of these primary elements and their impulses forms a definite thought, feeling, volition, or purpose. The continuity of action of a number of these primary impulses in their ever changing combinations forms the stream of consciousness.

Variations in Mind and Character

The illustration just used to explain the stream of consciousness may be further employed to explain variations in mind and character. As before indicated, each primary element has its specific function to perform in the processes of mentation and character expression; its manifestation is always the same; it seeks to gratify itself regardless of the activities of the other elements of the mind. To illustrate: Form perceives forms and is interested in nothing else; Color delights in color, Calculation in numbers; and if one of these is much stronger than the others, it will dominate the stream of consciousness. Thus an artist having the faculty of Form strong will excel in forms; but if Color is deficient, his art will be correspondingly defective in color.

Again, among the propensities, if Acquisitiveness and Executiveness are strong, with Caution and Vitativeness weak, the former will dominate the character, inclining the person so endowed to over-work, or risk his life or health for wealth. In like manner, if the affections are unequally developed, as is frequent, the stronger ones will determine the bent of the social nature. Thus a person with strong

Friendship, but weak Conjugality, will be very sociable and much attached to friends, yet shun matrimony; or one having strong Parental Love and Conjugality, may be thoroughly domestic, very affectionate and companionable in the home, yet if Friendship be deficient, care little for friends or society. These illustrations, without further application, show how the stronger elements dominate the mind and the stream of consciousness, and determine the character; they also give the key to all natural differences of mind and disposition among men.

CHAPTER VII.

CONSTITUTIONAL DIFFERENCES.

No two persons are exactly alike in their physical constitution. These constitutional differences are highly influential on mind and character; therefore a knowledge of them is of great practical value to a student of human nature. In this chapter we shall notice some of these qualities and indicate how their strength may be estimated.

Organic Quality

The inherent nature and constitution of people differ not only in the relative strength of the several functions of the body and the mind, but in the complexity, density, intensity, or *quality* of the soul. Some are naturally fine grained and highly animated; others are by nature crude and coarse grained. This organic quality or inherent texture of the soul is preëminent in its influence upon life, mind, and character. It gives grain to the bone, compactness to the flesh, fiber to the muscle, functional power to the brain, acuteness to the senses, tone to the voice, expression to the face, intelligence to the eye, animation and intensity to every feeling, faculty, and sentiment.

Differences in texture and quality are observable throughout all nature. Everywhere density gives weight, compactness of fiber gives strength. Quality is next in importance to size or quantity in determining the strength of timber, bone, muscle, or brain. A large muscle may be soft, flabby, and not nearly so strong as one that is much smaller, which is dense and compact. The same is true of brains. A very large, coarse, or a fatty brain may have far less functional power than one much smaller of fine texture.

Indications of Organic Quality

We cannot see the soul, but we can estimate its quality by the texture of the physical organism, for "soul is form and doth the body make."

Soul qualities write themselves in every line and feature of the face and determine even the texture of the skin, the hair, the expression of the eyes, and the structure of every muscle and bone. We have but to look about us to see every degree of organic quality from the simple and coarse to the complex and refined. Angular, coarse features, thick skin, coarse bristley hair, changeless expression, dull eyes, and a heavy coarse voice are indications of low organic quality and an undeveloped soul; while a close built body, compact muscles, finely chiseled, well formed features, thin skin, fine hair, expressive eyes, and an animated, responsive countenance are infallible indications of a complex, highly organized brain and a highly evolved, refined soul.

Persons of high Organic Quality are usually very intense, hypersensitive, and susceptible to impressions. They suffer and enjoy much, are prone to extremes, wear out too fast, and are illly adapted to the commonplace, matter-of-fact world. Those having low Organic Quality are usually plain and uncouth. All their appetites, feelings, and aspirations are on a low plane. They lack susceptibility, adaptability, and responsiveness. They have more strength than refinement, more power than discrimination. Persons representing these two extremes understand each other with difficulty, have little in common, and if united in wedlock are usually wretched.

Temperaments

The human organization is composed of three distinct classes of organs. There is a bone and muscular system, composed of some 208 bones, clothed with about 527 muscles, capable of some 14,000 distinct motions. There is a vital and nutritive system composed of the alimentary canal, liver, heart, lungs, ganglionic nerves, etc. There is a brain and nervous system, composed of the brain, cerebro-spinal and sympathetic nerves. These three systems seldom, if ever, exist in the same degree of strength and development. When any one of these systems is much stronger than the others, it gives a peculiar form and texture to the body, shape and development to the brain, line and expression to the face, direction, tone, and tendency to every mental

quality. Such a predominance of one of these systems tempers the organization in that direction, hence the word temperament.

Temperament, then, is a condition of body and mind resulting from the predominance of a certain class of organs and functions. The bone and muscular system gives motive power; therefore when it predominates we have what is called the Motive Temperament. The vital and nutritive system supplies vitality; therefore when it predominates we have what is called the Vital Temperament. The brain and nervous system gives sensation and mental power; therefore when it predominates we have what is called the Mental Temperament.

The predominance of any of these systems or temperaments exerts a distinctive influence over every appetite, feeling, faculty, and sentiment; that is to say, an element of mind of a given strength, will have a different manifestation under one temperament than under another.

As there are three distinct temperaments, so each element of the mind has three distinct properties: stability, activity, and warmth or impulse. The property of stability is given by the Motive Temperament; the property of warmth or feeling, that becomes brilliancy in the intellect, is supplied by the Vital Temperament; the property of activity is supplied by the Mental Temperament; because of this, the whole cast of mind and character is controlled by the predominating temperament, as modified by the others.

The Motive Temperament

The Motive Temperament is characterized physically by a body tall, spare, and angular; the bones large and long; the joints heavy; muscles and ligaments strong, compact, fibrous, and containing very little adipose tissue. The head is usually high above the ears, heavy back, prominent over the eyes and flat on the sides. The features are generally angular; nose prominent—usually Roman; upper lip long; mouth clear cut and usually cold; cheek bones high; jaws firm; teeth large; chin broad; hair and skin usually coarse, more often dark than light. The walk, manner, and gestures are all characterized by angularity, directness, and firmness; the mentality by force, energy, determination, will power, and a practical intellect.

The Motive Temperament gives aggressiveness to energy, stability to feeling, iron to will, firmness to conviction, constancy to sentiment, application to thought, and reliability to character. Persons of this temperament are natural leaders rather than followers. They will rule rather than be ruled. They are men for the field rather than the office, for business rather than books. They must work where they can get hold with both hands. They make strong friends and unrelenting enemies. They are the makers and builders of nations. They lead armies, tunnel mountains, and supply the motive power that moves the world forward.

Where this temperament combines strongly with the Mental, there is a tendency toward deep study,

original investigation, independence of thought, and bluntness of expression. Persons of this temperament, with a strong moral nature, are natural reformers, the makers of public sentiment, the founders of new schools of thought, political parties, and religious denominations. Where this temperament is combined with strong Vital and weak Mental, it gives a strong, well-nourished, fibrous body, well rounded muscles, heavy coarse physique and features, with small brain. The Motive Temperament, supported by strong mental and vital qualities, produces the most pronounced and influential characters. The fervency of the Vital and the thought and activity of the Mental are driven forward by the energy of the Motive. The world's great leaders have usually had this combination.

Boys and girls of the Motive Temperament grow very rapidly, have large hands and feet, and angular, unbalanced features, that often produce a homely, gawky expression. They early manifest pronounced traits of character, and if the base of the brain is heavy, are willful and selfish. They cannot be driven, are not easily persuaded, and are therefore difficult to control; but if the principles of law and justice be instilled by birth and education, they early become a law unto themselves and others. They are often dull and even stupid as students, but if the inherent tendencies are good and the brain well developed, at about the age of seventeen, the mind will become more active and the lines of the face will assume more of harmony.

Children of this temperament, by their individuality of mind, originality of thought, independence of method, and freedom of soul, often develop into noble characters and become leaders of men. Such was the career of "the rail-splitter," who became the tallest post of his nation. As the predominance of this temperament gives strength, power, and stability to both the physical organization and the mind, so its deficiency produces the opposite condition. Persons in whom the Motive Temperament is weak, not only lack the bone and the muscle to give physical stature and strength, but all of their mental powers are wanting in the element of *stability*. The energies are spasmodic, the feelings impulsive and unstable, the morals are variable, and the character changeable. Such persons may will to do right, but the will is insufficient to resist heavy pressure. The mind may be brilliant, but it will lack application, stability, and fixedness of opinion.

The Vital Temperament

The Vital Temperament is characterized physically by roundness and plumpness. The bones are relatively light and short, the muscles full, producing a short, round build and form. The chest is deep, abdomen full or protruding, limbs tapering, hands and feet short and relatively small, head round and face oval. The complexion is usually florid, but sometimes dark; hair and skin fine and soft, and eyes more often light. The walk, gestures, and ac-

tions are all characterized by roundness, harmony, and ease, rather than intensity or angularity.

The Vital Temperament gives spasmodic action to the energies, warmth to the feelings, relish to the appetites, sagacity to Acquisitiveness, fervency to Veneration, ardor to sentiment, buoyancy to Hope, vividness to imagination, brilliancy to intellect, and vivacity to the soul. Those in whom this temperament predominates are warm-hearted, genial, good-natured, companionable, and live largely in the appetites and feelings. They are financiers. They control the money markets of the world and have natural aptitude for business. They excel as hotel-keepers, bankers, brokers, office men, and politicians, and succeed in almost any place where business tact and versatility are required; but do not like, and are not fitted for, heavy manual labor.

Where the Vital and the Motive Temperament are both strong, power is combined with warmth and emotion. When the Vital and the Mental are both strong—a combination more often found in women than men—there is usually great warmth of feeling and altitude of sentiment, with refinement, artistic taste, and literary ability. Public speakers of this temperament are entertaining, emotional, and eloquent.

Boys and girls of the Vital Temperament are well formed, bright, happy, mischievous, selfish, sanguine, and loving. They have strong appetites, but are not very willful. They usually learn easily, but prefer play to hard work or constant study.

They should be trained in stability, persistency, and application. They should be taught how to control, and the importance of controlling the appetites and passions. They should understand that they have too much of self-love, appetite, and feeling.

Those in whom the Vital Temperament is weak are correspondingly deficient in vitality and buoyancy; the appetites and feelings are all tame; the intellect lacks brilliancy; the sentiments, vivacity; and the whole nature is cold and unemotional.

The Mental Temperament

The Mental Temperament, depending upon the predominance of the brain and nervous system, is characterized by a brain relatively large. The bones are slight and sharp; the muscles fine, fibrous, and compact, producing a form characterized more by sharpness and delicacy than plumpness, strength, or angularity. The forehead is usually high and broad; the features fine and sharp; the chin pointed; the eyes keen; the hair and skin fine, thin, and soft; the countenance animated; the expression vivid; the voice high keyed and flexible; the step and every motion quick, active, and intense.

This temperament is characterized mentally by intensity, sensitiveness, refinement, sentiment, poetic imagination, artistic finish, mental application, intellectual efficiency—in short, a predominance of mind, feeling, soul, and animation. Persons of this temperament usually have a natural tendency toward

the good, but when bad are the worst of villains. They are overly intense in their feelings, and prone to overdo. They are usually ambitious, thoughtful, studious, and by nature inclined toward study, books, and mental labor, or light mechanical work.

Children of the Mental Temperament are precocious by nature. They have large brains, bright minds, and expressive eyes. They are fond of study, anxious to learn, and old for their years. They are often "teacher's pet and parents' pride"; but unfortunately the body is usually weak, and the large brain soon exhausts the oil of life. By a hot-house system of education, thousands of these promising ones fail in physical development or die prematurely. Physical culture is what they need first, last, and all the time. The diet should be wholesome, nutritious, and void of all stimulants and condiments. If a strong body is developed, the mind will mature later.

As the Mental Temperament gives the natural tendency toward study, thought, imagination, and sentiment, its deficiency produces opposite characteristics, making one slow of action and dull of comprehension, low in ambition, commonplace in sentiment, and deficient in mentality.

The Balanced Temperament

A harmonious organization is for all requirements of life by far the best, but does not necessarily give true greatness or power, since the three elements, or temperaments, may be well balanced in

relative strength, but all weak. In this case we have all-round weakness. Thus greatness requires a strong development of all the temperaments; the strong Motive to give length and strength to bone and muscle, erectness to carriage and power of endurance; the strong Vital to generate vitality, supply nourishment, and warmth; the strong Mental to give sensation, animation, feeling, intellect, and sentiment. All the temperaments must be strong to supply in a high degree to each element of the mind the three properties of strength, warmth, and intensity.

Activity and Intensity

The natural activity and intensity of people differs. This difference is due to the combination of temperaments being greatest where the Mental and Motive combine with high Organic Quality. The physical indications of Activity are length, slenderness, and angularity. Those having a long slender form, long hands, feet, features, and brain are quick in every motion, with a mind correspondingly active and intense. Persons of marked Activity work fast, get angry quickly and are soon over it. They think rapidly, see the point at once, and decide in a moment upon the course to be pursued.

Where Activity is low, the movements are all slow, the feelings respond only after long agitation, and the mind seems dull because so slow in its processes. If they are compelled to hurry, the worry causes so many mistakes as to retard progress.

Excitability and Emotionality

The natural excitability, like the activity, differs in different persons; it is also the result of a combination of temperaments, being greatest where the Mental and the Vital combine with high Organic Quality. It is indicated by sharpness of features and roundness of build; fine wavy or curly hair; a nervous, restless expression, and a complexion that glows one moment and pales the next. Excitability gives flash to the intellect, and feverish action to all the feelings, emotions, and sentiments, and often enables a public speaker to be far more impressive and influential than his thought would warrant.

Persons in whom Excitability is strongly marked are very susceptible to impressions. Their whole nature can be set in vibration in a moment. In time of danger they often become panic stricken. Such persons are first to enthuse in politics, reform, or religion. Unfortunately they are usually first to flag out under heavy pressure, or backslide when the excitement is over. Where Excitability is deficient, the feelings lack responsiveness, the sentiments emotionality, and the intellect brilliancy. Persons so constituted are cool, calm, deliberate, self-possessed, and calculating.

CHAPTER VIII.

ORGAN AND FUNCTION.

Throughout all animate life, organ and function are inseparably related. The strength of one is the measure of the other. Increase or diminish either and we cause a corresponding change in the other. As long as the soul, the ego, is functioning through a body, it is limited and controlled in its every manifestation, in its every vital function and mental element, by the vital organs and the brain centers. Each of the vital functions and elements of the mind are carried on by means of a certain part of the body or the brain called its organ. Thus the alimentary canal, stomach, liver, pancreas, etc., are the organs by means of which the function of digestion is performed. The heart and its appendages of arteries and veins are the organs of circulation. The lungs and the skin form the organs of respiration. In like manner, the brain and nervous system are the organs of motor action, volition, sensation, and mentality. As each of the vital functions has its special organ in the body, so each of the five senses and the several elements of the mind has its special nerves and nerve centers in the brain, the functional power of which determines the strength of the element.

The Function of the Brain

The brain is often spoken of by psychologists as the organ of the mind. This is true, but it is not the whole truth. It is also the organ of the body, for each of the vital organs has its center in the brain. Moreover, the brain is the organ of the muscles; for every muscle in the body is governed by a motor center in the brain. Physiologists, observing this fact, have through repeated experiments located many of these motor centers, and given us maps and charts of the brain indicating the centers that control the action of the principle muscles. Having thus established the motor functions of the brain, they have been inclined to discount the claims of the psychologists and phrenologists that have also experimentally demonstrated the relation of brain centers to special elements of volition, sensation and intelligence. Now the mistake made by the physiologists and psychologists is not in what they have each demonstrated, but in what they have denied the other. The fact is, that the brain, like the spinal cord, is composed of interwoven motor and sensory nerves, and is the seat of motor action, vital functioning, volition, sensation, and mentality. This fact fully comprehended, explains the seeming contradictions between the claims of investigators.

Another fact worthy of notice in this connection is that the motor centers and the mind centers, so far as known, that are related in function, are associated in the brain. For instance, a comparison of

any good physiological chart of the brain with a phrenological chart will show that the motor centers controlling the muscles of the hands and the arms occupy the same place in the physiological chart that Constructiveness does in the phrenological chart.

Physical and Mental Culture

The foregoing propositions explain the anatomical and the physiological relations between physical and mental culture. Educators have long recognized the importance of athletics in mind building. Physical culturists are beginning to recognize that the building up of motor centers in the brain through proper mind and motor activities is the most important part of physical culture. The activity of the motor nerves increases the blood supply to the brain center that is functioning, and thus feeds the mind centers. In like manner, wholesome mental, emotional, and volitional activities increase the blood supply to the motor nerves. Thus physical culture becomes conducive to mind power, and proper mental activity increases motor or physical strength.

Experience proves that the best results in education require a uniform simultaneous development of both the motor and the mind centers. If the mind centers are trained in excess of the motor centers during the first twenty years of life, as is the tendency of modern education, the motor centers are dwarfed, resulting in physical weakness, limited recuperative power and, consequently, limited activities and capabilities. On the other hand, if the

motor centers are exercised mainly during the first twenty years and the mind centers are allowed to remain dormant, the latter will fail in development and thus limit the mind power for life.

Yoga Practice

The wise men of India, recognizing the influence of motor and bodily activities upon mind states and the effects of mental activities upon vital functions, have learned to employ each in the training and development of the other. By these methods, known as Yoga Practices, they secure harmonious development and attain some marvelous results. We in the Western world are not so wise or successful in our efforts. We try to build mind and character largely by stuffing with facts, ideas, and ideals, with the result that we exhaust mind centers rather than build them. We measure education too largely by the facts mastered, the studies taken, and the degrees won, rather than by mind-power built and soul-growth attained. The educational system of the future will embody the wisdom and the methods of the Yogi. The educated man of the future will be harmoniously developed, strong of body, vigorous of mind, pure in emotions, pronounced in convictions—a soul in tune with the Infinite.

CHAPTER IX.

THE PRIMARY ELEMENTS OF MIND.

In a previous chapter mention was made of the fact that the human mind is not a unit or simply the expression of intellect, sensibilities, and will; but that these are differentiated into many propensities, feelings, faculties, and sentiments, each of which performs a distinctive function in the process of mentation and is therefore a primary element of mind and character. This differentiation of mind into many elements may be illustrated by reference to light and color: Thus the pure white ray in its first division forms the three primary colors of red, blue, and yellow. The differentiation of these form the seven colors of the spectrum. By the combination and the differentiation of these seven, all colors, shades, tints, and hues are formed. In like manner, mind in the abstract corresponds to the white ray. In its first differentiation it forms the three basic elements of intellect, sensibilities, and will. These are divided into seven groups of elements. These seven groups of elements are composed of forty-three or more distinctive functions which in their combination and differentiation produce all the varied powers, thoughts, desires, feelings, impulses, sentiments, memories, and experi-

ences that make up the phenomena of mind, consciousness, and character.

Names and Groups of Elements

The following list of names, definitions, and classifications of the primary elements of the mind is in a sense arbitrary; but it is sufficiently accurate for practical purposes. It is based upon the natural association of elements having a similar function to perform. Its value will become more apparent as we proceed in the study of the several groups of elements and their relation to mind and character.

The Selfish Propensities

VITATIVENESS—Love of life; dread of death; longevity.

COURAGE—Combativeness; boldness; defiance; resistance.

EXECUTIVENESS—Destructiveness; energy; push; severity.

ALIMENTIVENESS—Appetite; relish for food; hunger.

BIBACITY—Thirst; relish for liquids; love of water; bathing.

ACQUISITIVENESS—Desire to accumulate, save, hoard; frugality.

SECRETIVENESS—Reserve; discretion; policy; self-control.

The Social Feelings

AMATIVENESS—Love between the sexes; passion.

CONJUGALITY—The mating instinct; union for life.

PARENTAL LOVE—Attachment to offspring, pets, animals.

FRIENDSHIP—Adhesiveness; love of friends and society.

INHABITIVENESS—Love of home and country; patriotism.

The Aspiring Sentiments

CAUTION—Carefulness; prudence; apprehension.

APPROBATIVESENCE—Ambition; pride; sensitiveness.

SELF-ESTEEM—Self-reliance; self-respect; dignity.

FIRMNESS—Stability; decision; tenacity of will.

CONTINUITY—Constancy; application; continuance.

The Semi-Intellectual Sentiments

CONSTRUCTIVENESS—Power to construct; ingenuity.

IDEALITY—Taste; fancy; refinement; love of the beautiful.

SUBLIMITY—Love of grandeur; expansiveness.

IMITATION—Power to copy, pattern after; mimicry.
MIRTHFULNESS—Wit; humor; love of fun; drollery.
AGREEABLENESS—Suavity; urbanity; pleasantness.
HUMAN NATURE—Intuitive perception of character.

The Perceptive Faculties

INDIVIDUALITY—Perception of the separateness of things.
FORM—Perception and memory of forms, faces, shapes, etc.
SIZE—Perception of magnitude, size, measurements, etc.
WEIGHT—Perception of the law of gravity; balancing power.
COLOR—Perception of colors, hues, tints.
ORDER—System; love of method; arrangement.
CALCULATION—Perception of numbers and their relations.
LOCALITY—Perception and memory of places.
EVENTUALITY—Memory of events; power of recollection.
TIME—Cognizance of duration of time; memory of dates.
TUNE—Sense of harmony, tones; love of music.
LANGUAGE—Power of expression; memory of words.

The Reasoning Faculties

CAUSALITY—Conception of causes; originality; reason.
COMPARISON—Power to compare, analyze, criticise.

The Moral Sentiments

CONSCIENCE—Integrity; love of right; sense of justice.
HOPE—Buoyancy; expectancy; confidence in the future.
SPIRITUALITY—Faith; credulity; spiritual intuition.
VENERATION—Reverence for Deity, things sacred, reliques.
BENEVOLENCE—Kindness; sympathy; tenderness; charity.

Primary Elements All Good

All of the primary elements of mind have a natural sphere of activity in a well directed life. There are no "bad propensities" in an unperverted nature. It is the *abuse* of a power that leads to wrong doing. Through habitual abuse, any propensity, feeling, faculty, or sentiment may become perverted and abnormal in its influence. Thus Acquisitiveness in its normal expression impels to frugality and thrift; perverted it leads to avarice and greed. Self-esteem gives self-respect and dignity; perverted it produces

egotism. Veneration in its normal state gives reverence and true devotion; perverted it leads to religious fanaticism.

The moral and religious sentiments, the social feelings, and the esthetic faculties are as susceptible to misuse or abuse as the propensities; but their abuse is not so frequent or so noticeable, because it does not so materially affect others. In the struggle for existence the propensities are constantly accentuated, resulting in abnormal selfishness. This frequent perversion of the elements of self-preservation has led to the commonly accepted but erroneous idea of "bad propensities."

The Alphabet of the Mind

As previously indicated, each of the primary elements of the mind performs a distinct function in the processes of mentation. As before illustrated by the tones, an element always represents the same impulse; but as combinations of tones form chords in music, so combinations of primary impulses form *powers* of mind. Thus perception, tact, reason, judgment, sagacity, frugality, thoughtfulness, sociability, cruelty, honesty, morality, tastes, and talents are not primary elements, but qualities and powers of mind and character resulting from the combined activity of several elements.

When the foregoing proposition is fully comprehended, it explains the whole phenomena of human nature. To make it very simple, another illustration may be used. Our language is composed of

fifty primary sounds represented by twenty-six letters. In like manner, the mind is composed of forty-three or more elements, each of which always stands for a certain principle in mind or character. As the twenty-six letters, with their modifying sounds, admit of endless combinations in the formation of words, so the forty-three elements of the mind, modified by temperament, admit of endless variety in mentation and formation of character. As it requires two or more letters to produce a word, so it requires the activity of two or more elements to produce a thought, impulse, or trait of character. As letters combine to form words, words sentences, and sentences the expression of a thought, so primary impulses combine to form thoughts and emotions, which in their united activity produce the stream of consciousness.

The student who would master a language, first learns its alphabet and primary sounds; then he is able to form these into words, and words into sentences. So the student of human nature should first learn the true function of each of the primary elements of mind, after which he will be able to combine these and spell out character. As a given association of certain letters always produces a certain word, which is easily pronounced by one knowing the sound of each of the letters, so the association or co-ordinate action of certain elements of the mind always expresses certain traits of character, which will be readily apprehended when the function of each primary element is understood.

In the following paragraph will be found the principal elements that combine to produce some of the more common traits of character. These will serve to further illustrate the operations and processes of the mind and possibly be helpful to the student in spelling out similar combinations.

Force and Energy

Good health, vigorous circulation, and a good development of the Motive Temperament, form the physical basis of force and energy. Strong Courage and Executiveness supply the mental stimulus of energy. Firmness and Continuity give it constancy and persistency. When these elements are deficient, and the vital force is low, laziness and inactivity are the result.

Sagacity, Policy, and Deceit

Strong Secretiveness, Caution, and Approbative-ness, combined with a practical intellect and weak Conscience, form the basis of these traits. If Acquisitiveness is strong, deception is more likely to be in the direction of money getting; if Self-esteem is strong, the policy will be in the direction of personal power and prestige. Where the elements named are deficient, they produce the opposite traits of indiscretion, frankness, recklessness, and susceptibility.

Financiering Ability and Avariciousness

Strong Acquisitiveness, sustained by Executiveness, Courage, Self-esteem, and Hope, and directed

by Secretiveness, Caution, and the intellectual faculties, form the basis of money-making power. This combination, with weak Benevolence, leads to avariciousness.

Sociability, Clannishness, and Jealousy

Strong Amativeness, Friendship, Approbative-ness, and Self-esteem, with moderate Causality and Benevolence, give that form of sociability that is limited to a class, and makes one clannish. Strong Selfish Propensities always tend to make the social nature selfish and clannish. Conjugality and Amativeness when disturbed, or when robbed of the object of their attachment, produce the feeling of jealousy, which is greatly intensified by strong Acquisitiveness, Self-esteem, and Approbative-ness.

Will-Power and Self-Control

Strong Firmness, Secretiveness, Courage, and Self-esteem, with moderate Caution and an inex- citable temperament, form the basis of will-power and self-control. Men of indomitable will are usually of the Motive Temperament, with the fore- going elements strong. A deficiency of these, especially when associated with an excitable or an emotional temperament, produces a vacillating, changeable, diffident, susceptible character.

Stability and Integrity

Strong Conscience, Firmness, and Continuity, with moderate propensities and a good degree of the Mental Temperament, give stability and integrity;

while a deficiency of these elements, with strong propensities, results in waywardness and worldliness.

Dignity and Pomposity

Strong Self-esteem, Firmness, Courage, and a cultured mind, produce dignity. Self-esteem, Approbateness, and Sublimity, with moderate intelligence, produce egotism; and if Courage and Language are also strong, a domineering, boisterous, braggadoccio spirit. The deficiency of the elements here named produces a submissive, bashful, self-conscious, dependent character.

Ambition, Pride, and Vanity

Strong Approbateness, Self-esteem, Ideality, Sublimity, Courage, and Executiveness, give ambition and a sense of personal pride. When uncontrolled by the intellect and the Moral Sentiments, this combination results in vanity. The deficiency of these elements produces an unaspiring, unassuming, unprogressive nature.

Managing Ability and Generalship

Strong Executiveness, Courage, Secretiveness, Self-esteem, Firmness, Constructiveness, Hope, and a practical intellect give managing ability and generalship.

Tact and Practicability

Strong Perceptive Faculties, a good memory with strong Comparison, Constructiveness, Executive-

ness, Secretiveness, and fair Caution, make one tactful, matter-of-fact, and practical; this combination with strong Causality added, forms the basis of sound judgment and level-headedness.

Honesty and Loyalty

Strong Conscience, Veneration, and Benevolence, with moderate Secretiveness and Approbative-ness incline to honesty and loyalty. Reverse this order and the combination produces a hypocritical, deceitful tendency.

Seriousness and Melancholy

The pessimistic tendency usually accompanies weak Mirthfulness and Hope, indigestion or a disordered liver, and is more often found among those of dark complexion, hair and eyes. Strong Hope and Mirthfulness, accompanied by good health, tend to produce a buoyant, jubilant, happy-go-lucky spirit.

Imagination and Creative Fancy

Strong Ideality, Spirituality, Sublimity, Human Nature, Constructiveness, Comparison, Causality, and Imitation, with fine Organic Quality and an active temperament, give creative fancy and the powers of mental imagery. If the Perceptive Faculties are also strong, there will always be a imagination will be idealistic, visionary, and poetic. The practical side to the imagination; otherwise imagination deficiency of these elements produces a prosaic, matter-of-fact, commonplace character.

Skeptical vs. Credulous

Strong intellectual faculties, especially Causality, with weak Spirituality, Veneration, Ideality, and Sublimity, with moderate Caution and strong Secretiveness, tend to produce a skeptical, critical, unbelieving turn of mind. This combination reversed produces a credulous, unsuspecting tendency.

Perception

Good perception is the result of the combined activity of the several Perceptive Faculties,—Individuality, Form, Size, Weight, Color, Order and Calculation. These are the doors through which the mind takes cognizance of objective things. If one of these faculties is weak, perception will be correspondingly defective in this quality. Where all are weak, perception is poor, and even though all the five senses are good, the man so constituted, with perfect eyes does not see, and with good ears fails to hear. In other words, he fails to perceive what he sees and what he hears.

These combinations might be extended indefinitely; but the foregoing are sufficient to guide the student in combining elements. In subsequent pages, we shall study the several groups of elements, indicate their functions and influence, and suggest methods for the specific cultivation and restraining of each.

CHAPTER X.

THE SELFISH PROPENSITIES.

The Selfish Propensities, consisting of Vitativeness, Courage, Executiveness, Alimentiveness, Bibacity, Acquisitiveness, and Secretiveness, have their centers in the middle lobe of the brain and find expression in the middle and lower part of the face. Their natural strength is indicated by the width of the head between and around the ears, and the width and prominence of the cheek bones, nose, and jaw. Where the base of the brain and the middle part of the face are very broad and heavy, these propensities are usually strong and dominant in the character. When this part of the head and face is narrow and thin, these elements are usually correspondingly weak.

The Selfish Propensities, as the name implies, are those instincts and forces in man's nature that provide sustenance and preserve life. Placed in a world of the survival of the fittest, surrounded by constructive and destructive forces, in the midst of ever-changing environments, man would indeed be a pitiable creature, were he not endowed with the instincts of self-preservation.

These propensities give man the love of life,

making any existence better than no existence; the relish for food; the mine and thine feeling; also force, courage, energy, and discretion. Their *normal* action is as legitimate as reverence or veneration. In man's present state of development they are often perverted, which results in intemperance, animality, hatred, cruelty, sordidness, malice, revenge, avarice, and other forms of selfishness.

The predominance of the Selfish Propensities, even in their normal activity, produces a character in which selfishness is the ruling motive. They modify and color every other element of mind. They poison love with jealousy, and friendship with personal interest. They bias conscience, check benevolence, prejudice judgment, and make self the center of interest. A person so endowed, especially if Self-esteem is strong, is naturally self-centered. Everything he has is a little better than similar things belonging to others. His children, his home, his horses, or his business are superior in his judgment, to those of his neighbors. Every act, whether of friendship, business, or diplomacy, has a string to it that connects with personal interests. He judges other folks by himself and honestly believes that everybody is selfish. Even his religion is better than any other, and he expects a *reward* in heaven.

When the Selfish Propensities are weak, the character is lacking in self-preservation and self-interest; is deficient in energy, courage, and appetite; in the hoarding instinct, discretion, and mental or

moral reservation. Persons so constituted are too candid and trusting, too tame to be effectual, and if Benevolence is strong, too generous in all ways for the practical, every-day affairs of life. A knowledge of these propensities and their effects upon mind and character lies at the foundation of all reform; for all reforms have for their ultimate object, the subjection of these elements to the control of the Moral Sentiments. The intellectual and moral in man must have dominion over the emotional and the animal, to make the ideal state of society possible. The use and abuse of these propensities will be better understood as we study each separately.

Vitativeness

Vitativeness is the basic instinct of self-preservation in man and animals. It gives love and tenacity of life, and a dread of death. Men differ in their hold upon life. Some give up at the approach of disease and become reconciled to death; such have this propensity weak. Others resist sickness with hope and courage, fight everything that threatens life and by this mental resistance often recover from disease or injury that would have proved fatal to one endowed with weak Hope, Courage, and Vitativeness.

Vitativeness, like each of the other primary elements of the mind, exerts a specific influence over every other element, and by its relative strength modifies the character as a whole. It gives incentive to action, thereby quickening Executiveness and

Courage. It incites Alimentiveness for its sustenance, Acquisitiveness for its provision, and Caution for its protection. It combines with the Social Feelings in the enjoyment of the emotions; with the Semi-intellectual Sentiments to perfect and beautify the life; with the Moral Sentiments in the hope for eternal life.

To cultivate Vitativeness, place a higher estimate upon life and its privileges. Strive to perfect the health, that all the vital functionings may add their portion to the joy of living. Seek to quicken the feelings through proper affections for loved ones, home, business, and country, so as to make living worth while. Feed the mind and perfect the sentiments, that every mental image may give pleasure, every impulse joy, and every sentiment beauty, that life may have added charm. Say to the self, "I have much to live for. I have a strong grip on life. I draw my daily supply from the Infinite. By His indwelling presence I resist disease and death." To restrain Vitativeness, avoid a morbid love of life and dread of death; think less of self and existence and more of achievements. Learn to contemplate the change called "death" as a birth into a new and higher state of existence—a way of attainment.

Courage

Courage, also called Combativeness, gives energy, force, enterprise, bravery, fearlessness, and mental momentum. It is one of the primary impulses of volition and action. It gives the inclination to work

with hands or head, to meet and overcome opposition, to surmount difficulties, to defend personal rights, opinions, principles, and convictions. It is the primal force that protects life, self-interest, loved ones, home, and country.

Persons in whom Courage is strong, enjoy action, argument, contention, and where the Organic Quality is low, are not averse to quarreling and fighting. Even when refined and highly educated, they delight in deeds of valor and militarism, and admire the heroes of battle. If Executiveness is also strong, they take a real delight in hunting, killing, and destroying. Where this element combines with a strong moral nature, it gives great force of character, producing the fearless reformer and pioneer in new fields of thought. When combined with strong mechanical talent, it gives the energy and push essential in engineering and carrying out great works of construction. This combination is highly essential for the successful business manager, civil engineer, contractor, builder, and foreman.

The direction in which Courage will be manifested in a given character, depends largely upon the nature or relative strength of the other elements. When the Moral Sentiments and intellect are weak and the other propensities strong, it is likely to find expression in mere physical force. When the Moral Sentiments and intellect are strong, it will find expression in some of the higher vocations. Thus Courage combines with every element of the nature, manifesting itself most when combined with other

strong elements and showing its greatest deficiency when acting with the weaker ones. Deficiency of this element makes one timid, diffident, hesitating, and passive. If Executiveness is also weak, we have the mental basis of constitutional laziness, forcelessness, physical and mental inertia.

To cultivate Courage, see that the vital forces are strong, that there may be the physical basis of energy; then mentally encourage an energetic, progressive, determined, resolute, combative spirit. Undertake and overcome obstacles, meet opposition, defend principles, and put will and vim into every action. Say to the self, "By the power of the Spirit, I have the force and energy to will and to do. I can bring things to pass. I am fearless, forceful, and resistless in my undertaking." To restrain this propensity, pursue an opposite course to that indicated for cultivation. Relax, avoid argument, be passive, direct the forces to the intellect, the emotions, and the higher sentiments.

Executiveness

Executiveness (also called Destructiveness), as the name implies, is emphatically the propensity of execution. It is the active principle in energy, enterprise, and motive power. It is the projector of force, the main spring of aggressiveness. It gives the inclination to do, to move, to carry forward, to cut through, to break down, tear up, kill, destroy, and exterminate whatever impedes progress.

It is to the mind what the edge is to the tool. It gives quickness to action, execution to courage, fire to temper, snap to energy, vim to ambition, severity to justice, harshness to sentiment, intensity to thought, and aggressiveness to character. It is closely allied to and the co-worker with Courage. These two propensities supply the motive power that moves the world of industry, thought, government, and religion.

When Executiveness is very strong, or perverted, especially when unrestrained by strong Moral Sentiments, it leads to cruelty and severity, and inclines one to take a delight in torturing and killing. Joseph Francis Gall, the discoverer of Phrenology, observing that most criminals were broad-headed and had this organ especially large, first called it Murder. Later on the name was changed to Destructiveness; but closer study of the normal activity, of the function in civilized man, indicates that it is more perfectly defined by the word Executiveness. It is, however, the basis of anger, hatred, and the active principle in revenge; and when combined with an impulsive temperament, gives rise to a quick temper, bitterness, and severity. With low Organic Quality, strong Firmness and Continuity, this propensity gives malice, continuity of anger and hatred, and often finds expression in spite or revenge. Among degenerate, savage, and semi-civilized people, Executiveness finds expression largely in war, the chase, and acts of cruelty.

In the march of civilization, Executiveness has

been a most important factor. Every change that has been made by man on the face of the earth, every tree felled, every rock blasted, every home constructed, every garment formed, every step taken in the preservation of life, in the provision for its necessities and comforts, and every effort put forth in the development of mechanics, arts, science, commerce, and government, from the primitive Eden to the present hour, marks the action of Executiveness. This element is as esesntial in the struggles of daily life as in the battles of war. Its normal sphere of activity is as broad as humanity.

To cultivate Executiveness, put action into energy, force into doing, and see how much can be accomplished in a given time. Undertake more than you are accustomed to and go through it with a rush, putting snap, vim and intensity into every action. Have an object in life that makes action worth while, then work at it industriously. Lay hold of the things that need doing, execute plans, take an active interest in public morals or anything that will add aggressiveness to character. To restrain this propensity, avoid overdoing; slow down, undertake less, rest more, harm nothing. Say, "Through the in-dwelling Christ, I have perfect self-control. I do not get angry. There is perfect peace in my soul. I never quarrel or wrangle, irritate or find fault. I can, I will, be kind to everything and take time to do my work quietly." If these suggestions are repeated often, earnestly, faithfully, and with a WILL and DESIRE that

they become a fact, the ideal expressed in them will soon be realized.

Alimentiveness

Alimentiveness or Appetite is the propensity that gives relish for food, the desire to eat, and the instinct of hunger. It is the steward that chooses the quality, the variety, and the quantity of nourishment needed. In its unperverted state it is almost a sure guide in the selection of foods and the quantity to be used and is more to be trusted than any set rules of dietetics. Some have by nature a very strong appetite and are prone to indulge it; others have but little relish for food and eat more from necessity than pleasure. Persons of low Organic Quality and strong propensities prefer plain, coarse, substantial food. Those of a more refined and complex nature prefer complex dishes and delicacies.

The influence of Alimentiveness upon character is very marked. In many persons, instead of being a servant, it is master. Such are always providing something to eat, wondering what they are going to have good for dinner, and talking about what they relish most. If they have Friendship strong, they enjoy entertaining their friends at the table. If they have strong Acquisitiveness, they like an occupation dealing in provisions. If domestically inclined, they are good providers, and with strong Benevolence, they take a real pleasure in supplying the table of the needy and in dividing delicacies

with the sick and the neighbor. Those in whom Alimentiveness is deficient, give too little thought to eating, and are often irregular at meals. They will postpone dinner for business, study, or the gratification of any other desire. They are poor providers, poor cooks, and have little appreciation for variety and can't understand why some folks are "always hungry." They are prone to forget that the stranger within their gates may be hungry, and frequently neglect to offer refreshments even to friends.

Of all the propensities, Alimentiveness is perhaps the most uniformly perverted. Only in its normal state is it a safe guide in the selection of quality and quantity of food. In most persons it must be directed by intellect and controlled by will. Under a false system of dietetics, food is selected and prepared mainly for the palate, rather than for nutrition, resulting in intemperance, mal-nutrition, and a host of physical ailments and mental and moral obliquities.

The careful direction of Alimentiveness in children, that it may not become perverted, is a subject to which parents should give special attention. If little folks have too much meat, it makes them carnivorous, quarrelsome, irritable, and accentuates the animal nature. If allowed to use freely of condiments, hot sauces, and pickles, they are likely to become either nervous or intemperate. Eventually, they demand some stronger stimulant, which is usually found in the cigarette and later in alco-

holic drinks. Many a boy has found his way down the stream of intemperance, through the Niagara of delirium tremens, into the whirlpool of a drunkard's hell, propelled by the perverted appetite acquired at his parents' table, from food prepared by a loving mother's hand.

To cultivate Alimentiveness, see to it that the digestive and assimilative functions are normal. Where these are strong, appetite is seldom deficient. Food should be carefully selected, for the best is relished most. Table furnishings should be attractive, and congenial companionship adds greatly. Prepare to eat by mentally contemplating the foods relished most, striving to realize how much this or that would be enjoyed, taste it, sense its flavor, train the appetite to discriminate, and in thus discriminating it will become stronger. To restrain Alimentiveness, seek first to remove all unnatural hunger and irritation by a fruit and water diet for a few days; then select plain, wholesome food and place before you a quantity sufficient for the body's present needs. Having eaten this, leave the table immediately. Avoid stimulants and condiments of all kinds. Use freely of pure water between meals. Say, "I eat to live. I have perfect control over my appetite. I take no more nourishment than is required. I select what is needed and take nothing merely to gratify the palate. I seek to glorify God, not gratify self." Repeat these suggestions before and after meals and they will soon bring the appetite into subjection.

Bibacity

Bibacity is the propensity that presides over the use of liquids. It gives the desire for fluids. Its expression is thirst. It takes cognizance of and gives the relish for quantity, quality, variety and flavor, of drinks. It is closely allied to Alimentiveness and yet quite distinct from it in function. One is often strong and the other weak in the same person. They combine in presiding over the great function of nutrition. Bibacity also gives fondness for bathing and for swimming, or living near or on the water. When weak, it inclines one to use too little liquid or water; when strong, to excessive drinking.

Bibacity, like its companion, Alimentiveness, is often perverted, leading to intemperance, and the thirst for alcoholic drinks. This perverted state may be caused in children and the way prepared for future drunkenness, by allowing them to use tea, coffee, mild wines, etc. A perverted state of Bibacity is often transmitted from parents to offspring, giving an inherent tendency toward intemperance and an abnormal desire for strong drink. Children so born, if brought up where they absorb the fumes of tobacco and liquor, early manifest an appetite for narcotics.

To cultivate Bibacity, bathe frequently and drink abundantly of pure water an hour before meals and before retiring. By mentally realizing that the deficiency of water leaves the system freighted

with impurities, the blood thick and the joints stiff, thus paving the way for all kinds of diseases, and then saying to the self, "I need more water. I want more water. I am thirsty and I will drink more water. I will keep clean the temple of God"—the natural desire can be increased. The free use of unstimulating, palatable drinks, fruit juices, etc., also tends to cultivate Bibacity. To restrain, totally abstain from all fermented and stimulating drinks. Drink but little with the meals. Abstain from pepper, mustard, hot sauces, large quantities of animal food, and decrease the use of salt.

Acquisitiveness

Acquisitiveness is the hoarding, saving, accumulating, "mine and thine" instinct. It gives the desire to possess, to get and hold,—the tendency to lay up for future needs, use, or glory. It inclines one to earn, trade, speculate, and amass property or whatever may be deemed valuable, useful, or desirable. Its primary impulse unrestrained by intelligence or conscience is to get and keep anything and everything that will gratify any other element of the mind or satisfy any demand of the life.

Acquisitiveness combines in its manifestation with every other element of the mind, but always with the one object of getting and hoarding. It works with the Social Feelings to accumulate such things as will supply the needs or give pleasure to family or friends; with the Aspiring Sentiments to acquire wealth, position, power, or reputation; with

the Semi-Intellectual Sentiments to gather things of an artistic or mechanical nature; with the Intellectual Faculties to gain knowledge; and with Benevolence to accumulate money for charitable purposes. Owing to these varied ways of expression, two persons having the same degree of Acquisitiveness may be utterly different in character. In one it may appear as the basis of selfishness, in the other as a means of philanthropy. In one it may give a miserly hoarding instinct, in the other a speculative tendency.

In primitive man this propensity was developed through the necessity of laying up in summer a sufficient store for winter; and later on it inclined him, in the seasons of plenty, to provide for periods of want and famine. With the dawn of civilization and the consequent increase in man's necessities, the tendency to accumulate what would gratify his desires increased until it became the master passion. It is now the basis of commercialism,—the dominant propensity of the age, the abuses of which are apparent on every hand. To get, to have, to hold, to acquire wealth, gold, gold, is the persistent cry and insatiable demand of this perverted instinct. The affections are frozen, the intellect dwarfed, the finer feelings blunted and the moral sentiments silenced, in a vain effort to gratify and satisfy this monster passion. The normal expression of Acquisitiveness in providing for future wants and in securing the comforts of life is as legitimate as the manifestation of Benevolence or Veneration;

but the abnormal desire to acquire is the root of all evil.

Acquisitiveness is the essential propensity in money-making, and is found strong in nearly all successful business men and financiers. When uncontrolled it leads to theft, and other forms of crime, the direction it will take depending upon the other elements of the mind. A man may from the sense of pride, be rigidly honest in little things, but if given an opportunity will steal a fortune. Acquisitiveness is inclined to take what gratifies one's desires; thus the student is tempted to steal books, the politician votes, the society woman favors, and the ambitious man honors.

When Acquisitiveness is deficient, it leaves one unable to compete with his shrewder neighbors and makes his earnings an easy prey of the financier. Persons so constituted, finding themselves in need, are ready to blame the industrial system, luck or law, and cry "unfair." They become envious and jealous of their more fortunate neighbors, and are ready to blame everything and everybody for what is the natural result of their inability to acquire. Our industrial system is defective and unfair. The forces of capital combine much more readily and effectively than the forces of labor, so that few toilers get their rightful share of the wealth produced; but the principle reason why "some must ever slave and toil while others share the wine and oil" is found in the natural differences resulting from the strength of Acquisitiveness. In evidence

of this, let the observer attend a bankers' association and observe the width of the heads an inch upward and an inch forward from the top of the ear; then go to a public park where a crowd is listening to a social agitator and observe the narrowness of the heads over Acquisitiveness, and he will have found the primary cause of the difference in the condition of these two classes.

To cultivate Acquisitiveness, place a higher estimate on values, keep a strict account of all expenses, see wherein the smallest amount can be saved, and never throw anything away that could be used by self or others. Study the markets, the ways and means of making money, the lives of financiers, and in all ways exercise this propensity. Do a cash business, count money often, keep a close tab on gains and thus excite to activity other elements of the mind to sustain Acquisitiveness. To restrain this propensity, pursue an opposite course, think less of money and property values, divert the attention to other things, and strive at all times to be liberal and generous, remembering that it is more blessed to give than to receive.

Secretiveness

Secretiveness is the primary element in self-control. It is the presiding officer that permits or inhibits the action of every other feeling, propensity, faculty, and sentiment. It especially dominates the expression of the emotions. It gives the tendency and ability to hide, cover up, keep silent, and conceal.

It is very strong in most carnivorous animals, enabling them to creep stealthily upon their prey or hide in wait for its appearance. It is not so strong in herbivorous animals, since their food does not flee at their coming and their mode of self-protection is more often by flight than by hiding. Among savage tribes of men, Secretiveness finds much the same expression as in animals, giving slyness and stealthiness of approach, the tendency to avoid open warfare, and to creep on the enemy or wait in ambush for the opportune moment.

Secretiveness, like all the other propensities, has its normal sphere of activity in every life. It is essential not only as the basis of self-control but in self-protection, and in withholding from others what should be withheld for their good. "A fool uttereth all his mind; but a wise man keepeth it till afterward." While the primary office of this propensity is concealment, it enters into and gives tone and shade to every mental process. It gives discretion to courage, secrecy and mystery to love, policy in friendship and business, cunningness to mirth, reserve to sentiment, sagacity to intellect, subterfuge to speech, and control to every form of expression.

Secretiveness is often abused or employed by the other propensities to gratify some form of selfishness. Acquisitiveness uses it for deception in trade, by secretly adulterating and diluting, putting cotton into wool or silk, peas into coffee, glucose into jams, soap-stone into flour, the big berries on top of the box, shams and humbuggery into every salable

article and misrepresentation into the language of the salesman, that he may deceive a customer or the credulous public.

This propensity is often perverted in children by deceptions practiced by their parents and elders. Savages and children are seldom deceitful except by imitation. The perverted manifestation of Secretiveness is the basis of hypocrisy. Those in whom Secretiveness is strong and Conscience weak, are naturally deceitful. They can look pleased when annoyed; be kind and obliging when actuated by the most selfish motives; polite and courteous when filled with hatred; persuasive and wily in language, when deceit is in every breath and a demon lurks in the heart. When this propensity dominates the character, everything is done in a sly, stealthy manner. If Firmness is also strong, there is excellent self-control and the power to look friend or foe calmly in the eye, assume the manner and attitude of candor in the very act of deception.

Where Secretiveness is weak, or inactive, it leaves one unguarded, unreserved, unprotected, too candid, too direct, too outspoken, too susceptible to the influence of others, and too prone to express every feeling and emotion. If of an emotional temperament, anger, love, fear, and sentiment will find unguarded expression in the presence of friend and foe, persons so constituted frequently get into trouble by talking too much, or by confiding in strangers, meddlers and wily designers. In every way they lack policy, discretion, and self-control.

To cultivate Secretiveness, remember that to be too outspoken, transparent, and communicative, is a great misfortune, and mentally supply what is deficient in instinct. Say to the self, "By His grace, I have perfect self-control. Every emotion, propensity and desire is held in subjection to my will. I will reveal nothing and express no emotion or opinion until it has been passed upon by my judgment, and received the sanction of reason. I will not confide in a friend what could injure me or another should he become an enemy." By often repeating the foregoing suggestions, and striving to control the emotions, Secretiveness can be developed to where it will exert a normal influence. To restrain this propensity, cultivate a direct, straightforward, candid, unequivocal manner. Give full expression to the higher sentiments. Reveal the inmost thoughts and desires to loved ones and strive to be strictly honest in thought, word, and deed.

CHAPTER XI.

THE SOCIAL FEELINGS.

The Social Feelings are Amativeness, Conjugal-
ity, Parental Love, Friendship, and Inhabitiveness. Amativeness is manifested through the cerebellum or little brain, the size of which is estimated by the fullness of the lower back-head and the prominence of the skull below and on each side of the bony protuberance at the nape of the neck. This propensity finds expression mainly in the eyes and lower part of the face, chin, and lips. Its normal activity is indicated by a pure mouth and rosy lips. When perverted it gives a vulgar leer to the mouth. All of the other social feelings have their centers in the posterior or back lobe of the cerebrum and are polarized in the lower part of the face and eyes. Their strength is indicated by the size and fullness of the back-head, also by the development of the lower division of the face. Where this part of the face is thin and sharp, and the lips are smooth and pale, the emotional nature will be found correspondingly deficient. When the lower part of the face is all strong and well-developed, it indicates good heart power and strong affections. Coarseness of this part of the face indicates coarseness of the emo-

tions; while a refined, well-formed mouth and chin indicate strong, harmonious, refined affections.

The Social Feelings are those natural affinities that form the attachments between individuals. They are the basis of marriage and parentage, family ties, society, and fraternal institutions. Their predominance makes one affectionate, warm-hearted, genial, companionable, and patriotic. Their deficiency has an opposite effect upon the character. Their function and relation to mind and character and the importance of their proper training will become more apparent as we study each separately.

Amativeness

Amativeness is the primary impulse of sex love. It has for its ultimate object the perpetuity of the race. It is a propensity common to man and animals. Its influence upon mind and character is perhaps greater than that of any other feeling. It creates in each sex an admiration and love for the other, rendering woman more winning, persuasive and lovable, man more gallant and affectionate, and each more attractive and susceptible to the charms of the other. It has inspired some of the most noble, self-sacrificing deeds and actuated some of the vilest crimes of history.

Amativeness exerts a peculiar, seductive influence over all the other elements of the mind. When strong and active, it gives impulse to courage, inspiration to ambition, sentiment and poetry to thought, fervency and animation to character, and fills the

whole nature with vivacity, making one magnetic, passionate, and positive. When excited it will fan force into rage, sooth conscience, destroy all fear, reverse the judgment, distort the vision, mislead reason, rule and overrule every other element of mind and character to gratify its own desires. It is marvelous what fools this blind instinct can make of intelligent, sane people. It is important that everyone should have a knowledge of its nature and influence.

In youth, Amativeness gives desire for the association of the opposite sex. If this desire is denied, it usually results in one of two conditions: arrested growth, an unloving, unlovable nature void of magnetism and personal charm, or the inhibited forces generated by this propensity find expression in some form of vice. The proper association of the sexes from infancy to old age is conducive to a normal, wholesome expression of the affections and the highest development of manhood and womanhood, so that for the average youth co-education is preferable.

If other conditions are favorable, strong Amativeness adds much to physical strength, mental and moral vigor. It makes one loving and magnetic, attractive and attractable, extremely fond of the opposite sex and prone to sacrifice everything to gratify this emotion. If the Moral Sentiments are strong, such persons may be honest and faithful in love; but with these deficient, this propensity leads to social dissipation, infidelity, and

impurity of thought, desire, speech, and conduct.

To cultivate Amativeness, go much in the society of the opposite sex, strive to appreciate their excellences, and be courteous, and considerate of their wishes. Since like excites like, association with a loving person will call out this affection more quickly and deeply than any law of suggestion. To restrain Amativeness, divert the attention to the other affections, express more of the Platonic love and live less in the emotions generally.

Conjugality

Conjugality is the mating instinct—the basis of marriage. It differs substantially from Amativeness in this, that it demands the lifelong association, constancy, and the utmost fidelity from the object of its attachment. Its activity inclines one to exclusiveness, and demands the same on the part of the mate. Where it is very strong, the possessor will suffer much if there is the slightest infidelity on the part of the companion; and even the consciousness that the loved one has ever cared seriously for another, pains this emotion.

Conjugality is the basis of the monogamistic tendency in marriage. It is outraged by the thought of promiscuity or polygamy. Among savage tribes, mating is often for a season; and among many people, the plural marriage obtains. Usually exclusiveness in love is demanded of women, but no such fidelity is required of men. Christianity has made sacred the marriage vow and given both

legal and moral support to Conjugality; but owing to other forces operative in society, statistics indicate that marriage is on the decline and divorce on the increase in Christian America.

Many present-day conditions oppose the action of Conjugality. False notions concerning the requirements of life, cause many young people to want to start on their matrimonial career with all the comforts they have been accustomed to at home. Young men on a limited salary are unable to do this. Many young women are too proud to accept of such a home as the young man's income would justify; therefore they do not marry. Not having the natural incentive to economy, the young man spends his salary as he earns it and too often forms habits that unfit him for marriage and parentage in later years.

Again, in the American home at least, there is a rapid evolution going on, resulting in a change from a home life in which the husband is the head of the family and the wife and children strictly obey his will, to that higher and more desirable state in which the wife and even the children have the rights of personal choice and opinions. In many homes it is difficult for all to comply with the new conditions. Even the most liberal-minded men can hardly free themselves from the hereditary way of thinking that in the final settlement of all questions, the wife must acquiesce to the husband's opinions and wishes. On the other hand, the changed conditions in the life of woman, her success in the

business and professional world, and her opportunities for self-support, independence, and freedom from all the obligations and requirements of wifehood and motherhood, have tended to make her less domestic, less inclined to follow the instincts that formerly governed her, and more disposed to abstain from marriage; or if unhappily married, to demand freedom.

When Conjugality is very strong, it inclines one to mate early, and often unwisely. Young persons so constituted are sure to make selections from among their associates, even though there are none that are adapted to them.

“The heart, like a tendril, accustomed to cling,
Let it grow where it will, cannot flourish alone;
But will lean to the nearest and loveliest thing
It can twine with itself and make closely its own.”

Persons who do not understand the force of Conjugality, often make the fatal mistake of supposing that because their love has gone out to someone, that one is the real soul mate, the only one with whom life could be happy, when really, the very opposite may be true. This instinct is very subtle. Aided by the imagination it will clothe the object of its choice with all of the qualities that the ideal of life demands, when possibly many of them are wanting. Thus a young lady, cultured, refined and actuated by pure sentiments and high ideals, may become infatuated with a smart, magnetic young man, who is far her inferior in morals and

possibly addicted to many vices. He is in reality farthest from her ideal, but love blinds her to his faults; and she cannot be induced to see him as anything less than a perfect gentleman to whom she would entrust her life. Now, this supreme confidence and admiration is in no wise dependent upon the character of the young man, but is the product of her affection, aided by her imagination. This is but one of the many tricks of Cupid. He is marvelously clever in playing upon the emotions and through them betraying reason and judgment.

Where Conjugality is deficient, the tendency to select or cling to one companion is correspondingly weak. If Amativeness is strong, one so constituted will manifest much appreciation for the opposite sex, but the love will be transient in character. No matter how strong the attachment, unless controlled by strong moral convictions, self-respect, or some other cause, there is likely to be inconstancy or even faithlessness when separated from the companion.

To cultivate conjugality, carefully study your own nature and its requirements; then judiciously select a companion that will meet these requirements and excite love and admiration. When a proper choice has been made, be satisfied and look no farther. Center all the affections and expressions of love upon this companion. To restrain Conjugality, strive to see the good qualities of all rather than idealize one. Remember that it is unwise to so center the affections as to make all of life's happiness and success dependent upon another. The

heart that can love once, can love again; but after a right choice has been made, it is seldom necessary to restrain Conjugal love, since its normal manifestation is conducive to all that is highest and best in domestic relations.

Parental Love

Parental Love is the instinct that attaches parents to their offspring. In man it gives not only the love of children but of pets, the little, and the weak; it also gives a love for domestic animals.

Parental Love is a wise provision of nature for the protection of the young. It is strongest where such protection is most needed. In animals where the young require no parental protection, this instinct seems almost or entirely wanting; whereas, among those where the young are helpless and must perish but for parental protection, this instinct is so strong that the mother and often the father will fight until death in defense of their young. There is perhaps nothing quite so divinely heroic in natural history as the courage and self-sacrifice of a mother for her young. Insect, bird, and beast contend against any odds and unhesitatingly give their lives in an effort to protect their offspring. In man, where the longer attention is required, this affection is more constant and prolonged to meet the demands of the longer period of dependence.

Parental Love is frequently very strongly manifested by young children, as shown in their love of dolls, cats, dogs, ponies, and pets of all sorts. Often a little girl but six or seven years old is a real

“little Mamma” to a baby sister or brother. A well-known American clergyman, passing through one of the side streets of London, met a little girl carrying a boy almost as large as herself. The kind-hearted gentleman stopped the child and remonstrated with her for carrying such a load, telling her that the boy was too heavy for her to carry. The child’s response was most pathetic and significant. She simply said, “Nope, he ain’t heavy. He’s my brother and he’s a cripple.”

While the primary tendency of Parental Love is the same in all, its manifestations are greatly influenced by other elements. Parents with strong appetites are inclined to express their love by feeding the children on sweetmeats. Those with strong Self-esteem and Approbativeness want their children to appear like little men and women. They hurry them out of childhood, forgetting that it has its place and when once gone returns no more. Those with strong Friendship, make companions of their children. Where this feeling is very strong and unrestrained by judgment, it makes parents prone to spoil children by overindulgence. They are unable to see faults or the necessity of discipline. This tendency is especially noticeable in grandparents.

One of the most fashionable abuses of Parental Love is seen in the unwarranted affection and attention bestowed by society ladies upon dogs, cats, and other pets. Not infrequently even where there are children, these are turned over to the care of an

ignorant nurse while the mother bestows her maternal affections upon a pet dog. In many homes where there are no children, a dog receives more attention than would be required to bring up an orphan child. What a travesty upon motherhood! What a perversion of nature that this most divine instinct should find expression in cuddling and pampering a member of the brute kingdom, while thousands of waifs and orphan children grow up in ignorance, vice, and crime, for the want of a home and a mother's love!

Those in whom Parental Love is deficient are unable to appreciate or understand children. If intelligent and kind-hearted, they may be kind, wise, and just in dealing with a child, but cannot come in perfect sympathy with its nature. Where this feeling is deficient and the Moral Sentiments weak, there is little love for pets or domestic animals. Persons so constituted are often cruel to children and cannot understand why others are so fond of them. Such a condition is a great defect and misfortune to the soul so constituted.

To cultivate Parental Love, associate much with children. Study the child nature and strive to come in sympathy with it. What we care for and understand we come to love. This instinct is easily developed in children by giving them pets to play with and to care for. To restrain an abnormal expression of Parental Love, strive to act more from judgment than emotion. Think more and feel less.

Friendship

Friendship is the emotion—the affinity—that draws people together irrespective of sex or family relations. All the other Social Feelings have their natural object in the family, among relatives; but Friendship goes outside and unites neighbors and communities; and in its broadest expression, binds all mankind together in the bond of fraternal love. It is the basis of society and of fraternal organizations. It combines with Secretiveness in the forming of secret orders. This attachment develops as the result of an acquaintance or association, becoming strongest between those having similar likes and dislikes, natures, ideals, and aspirations. It may be as strong between two women or two men as between those of the opposite sex. “The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.”

Friendship gives the feeling of hospitality,—the desire for association with others besides members of one's own family. It is the basis of the instinct in man and many of the lower animals that causes them to congregate and live in groups. Under the influence of other emotions and sentiments, Friendship serves to separate people into different classes and clans, thereby helping to stratify society. It unites families and neighbors and thus becomes one of the most pleasure-giving privileges in civilized life. It opens the way for the exchange of thought and sentiment; thereby aiding united action and making mutual helpfulness possible and pleasurable.

able. Last but not least, Friendship forms the acquaintance and brings about the associations whereby Conjugalitv finds its mate and marriage and parentage are perpetuated.

Persons in whom Friendship is strong are hospitable, genial, and sociable. If selfishly inclined, they will be clannish with their friends; if approbative, they will want their crowd to make a good showing, etc. The abuses of Friendship when acting under the control of the propensities are numerous. Acquisitiveness and Secretiveness often employ it for selfish purposes, to gain confidence, solicit trade, etc. This feeling, being the connecting link between people irrespective of all other ties, is constantly employed as a means of influencing others for both good and evil purposes.

One of the common abuses of Friendship is seen where it combines with strong appetites, resulting in the custom of loafing, smoking, treating, drinking, leading and being led in paths of vice. Here this most noble instinct, the common bond of humanity, which knows no distinction of race, color, age, or sex, is employed to destroy the nobility of manhood and the purity of womanhood, through the social glass or the game of chance.

Persons in whom Friendship is deficient are cold, distant, and inhospitable. If they have strong Benevolence, and Agreeableness, they will be pleasant and obliging, but treat the stranger almost as they do the friend and often enjoy him quite as much.

To cultivate Friendship, associate with those whose likes and dislikes are such as make them congenial companions. Speak to everyone, shake hands often, entertain friends, join some fraternal society, and enter more fully into the feelings, joys, and pleasures of others. In short, express friendliness toward all and associates in particular, and the feeling will become stronger. To restrain Friendship, pursue an opposite course: be more exclusive; go less into society.

Inhabitiveness

Inhabitiveness is the basis of the attachment to home, place, and native land. It is the inspirer of patriotism and national pride. It gives the feeling that home, the place where one was born, and the country in which one lives, are the best, the most desirable on earth.

This feeling becomes manifest very early in the child. Even infants not infrequently become homesick and will cry to be taken back to the old home or room. Most persons remember the place of their birth and early life as the most hallowed spot on earth. Around the thought of home cluster more fond memories than about any other one thought in the human mind. This is why "Home, Sweet Home" finds an echo in every heart. As one recalls the old home, the living room with its big, cheerful fireplace, the loving touch of mother, the kindly counsel of father, the happy faces of brothers and sisters, the singing of sweet old songs by voices

now silent, the daily reading of the dear old Bible whose mysteries, truths, and admonitions have proved a benediction to our lives, even the most roving nature is wont to say with the poet, "Backward, turn backward, O time in your flight, make me a child again, just for tonight!"

Inhabitiveness is usually much stronger in people who reside in a mountainous country than in those who live in a flat country, doubtless due to the ease of travel in a flat country and consequent moving about and breaking up the attachment to place. In travel it is interesting to note the manifestations of Inhabitiveness among people of different sections. The stranger is told of the advantages of the country. Whatever is raised, manufactured or produced there is a little better than is found anywhere else. The schools are superior. The locality has been especially favored by nature or Providence. It is an excellent place for business. Profuse apologies are made for the inclement weather, unusually cold winter, bad roads, failure of crops, and other misfortunes, all of which are "exceptional" or "extremely uncommon."

Where Inhabitiveness is very strong, it inclines one to place too high an estimate upon home and country, to suffer from homesickness, and to refuse to move, even where it would be greatly to one's advantage. Persons so constituted are seldom able to fully appreciate the advantages of other places or countries. The deficiency of this instinct leaves one without attachment to any one particular place and

when combined with strong Locality, results in the tendency to travel.

To cultivate Inhabitiveness, strive to perfect and beautify the home that it may become more attractive. Make it a center of the richest joys. Study the history of your native country and the lives of its patriots. To restrain this instinct, travel, study and compare the advantages of different localities, read books of travel, strive to see the advantages in other places and to realize that wherever the soul is at rest, there is home.

CHAPTER XII.

THE ASPIRING SENTIMENTS.

The Aspiring Sentiments, consisting of Caution, Approbateness, Self-esteem, Firmness, and Continuity, have their centers in the back portion of the top head and the upper part of the back head, or what is commonly spoken of as the crown. They find expression mainly through the middle portion of the face. Their strength is indicated by the prominence of the bridge of the nose and the length and form of the upper lip. Their predominance gives a proud, independent carriage, a stiff, firm, dignified manner, and a tendency to throw the head backward. Their deficiency gives an opposite expression.

The Aspiring Sentiments are those elements in man's psychology that give caution, prudence, watchfulness, and apprehension of danger. They give the sense of approbation, the desire to please and win favor. They are the basis of ambition, self-respect, self-sufficiency, self-reliance, and independence of character. They also give firmness, constancy, persistency, and stability. In their combined action they form the basis of what is commonly spoken of as the will. The natural strength of the will invariably corresponds to the strength of

these elements and is indicated by the height of the crown.

When the Aspiring Sentiments are very strong, their activity makes one proud, persistent, and willful. Combined with strong affections, they give social ambitions and a desire for the approval of the opposite sex. Combined with strong Selfish Propensities, they form a cruel, ambitious, selfish, aspiring nature that would usurp all authority, assume the position of leadership, and dominate all to gratify self. This is the combination of the tyrant—egotism and selfishness. Combined with a strong intellect and a good moral nature, these sentiments give appreciation for personal knowledge, persistency of study, doggedness of opinion, and ambition to become distinguished in some worthy pursuit or achievement.

The deficiency of these sentiments leaves one wanting in prudence, self-respect, self-reliance, ambition, decision, stability of character, and in the capacity to resist temptation and the influence of others,—in short, weak-willed. The influence of these sentiments will be better understood by studying each separately.

Caution

Caution is the sentiment or feeling that gives fear, carefulness, watchfulness, prudence, and apprehension of danger. It is an element of self-preservation and self-protection. It is the safeguard—the sentinel—ever ready to cry aloud against threaten-

ing danger of any sort, whether related to self, persons, business, or whatever one is interested in.

Caution, of itself, is merely an emotion, an impulse. It is incapable of judging what is harmful or imprudent; but whatever experience, intelligence, reason, or imagination decides is dangerous or harmful, Caution cries out against. It is the safeguard of life and whatever one is interested in. It works with Vitativeness to give the fear of death; with Courage and Executiveness to prevent rashness; with the Social Feelings to make one prudent or concerned about the welfare of loved ones; with Parental Love to make parents apprehensive of danger to little ones; with Acquisitiveness to make one careful of speculations, and often gives an unnecessary fear of poverty and its consequences. With Approbateness, Caution admonishes to beware of whatever would be imprudent or harmful to a good name; with Constructiveness to make sure and build safely; with Language to be guarded in expression; and with Veneration to give the fear of God, which is the beginning of wisdom.

The direction in which Caution will manifest itself in a person is determined by the strength of the other elements. Where the intellect is strong and the feelings moderate, Caution is characterized by prudence and apprehension of danger—a tendency to look out for breakers ahead. Where the feelings are very strong and the intellect moderate, Caution partakes more of the nature of an impulse or emotion. Persons so constituted often manifest

little or no apprehension of danger. They will expose themselves, loved ones, or interests to impending danger without any thought of the consequences; but when evil is upon them, they become frightened and panic-stricken.

When Caution is very strong, it makes one too careful, afraid to undertake anything in which there is the slightest risk. If Self-esteem is also deficient, such a one will be diffident, timid, hesitating, undecided, and unduly apprehensive. If imagination is strong and hope weak, over-active Caution makes mountains of molehills and fills every activity and relation of life with fear and trembling.

When Caution is deficient, it leaves one careless, reckless, imprudent, unwatchful, unsuspicious, and inclined to take unwarranted chances. Persons so constituted will unduly expose the health, reputation, personal welfare, or interests of themselves or others. As mechanics, they are careless in the use of tools; as housekeepers, they are always breaking things or losing something; in society, they are frequently indiscreet; and in business, they are careless about accounts. In every activity of life, the safeguard is wanting, and accidents, losses, mistakes, and misfortunes are the result.

To cultivate Caution, be on the alert for the danger signal; count all chances and if possible apprehend results before acting. Question the security and fidelity of everything; be more watchful and suspicious of everybody. When a thing is believed to be right, safe, sure, or reliable, go over it

again to see that there is no mistake. Realizing that one is deficient in Caution, the intellect can be made to supplement the deficiency. The sentiment can be improved by suggestion. Say, "I can, I will, be careful, watchful, thoughtful. I will make no mistake from imprudence or carelessness. I am always on the lookout." By repeating this formula several times a day it will soon become embodied in your psychology as a fact. To restrain Caution, be less apprehensive of danger; act more from judgment and less from fear; be more decisive, positive, outspoken, courageous and fearless; take chances; learn to depend upon self; never worry over imaginary evils or contemplate trouble until you meet it. Act prudently, then fear no evil, trusting an all-wise Providence as your everlasting shield.

Approbateness

Approbateness gives the sense of approval, personal pride, ambition, and a desire to please, or to win the esteem, respect, and good will of others. It gives the love of praise, applause, and the desire for distinction, favor, reputation, popularity, and notoriety. Its activity makes one supersensitive, easily wounded by a word, and pained by adverse criticism.

Persons differ very much in their manifestation of Approbateness. Most people are proud of and seek approval for those things they admire or in which they excel; therefore some are very ambitious

to secure approval for what would be considered ignoble by others, differently constituted. Thus, a person with strong Approbativeness, low Organic Quality, and strong propensities, may be very ambitious as a fighter, or to outdo others in manual labor, eating, drinking, etc., according to the predominating propensity. Approbativeness working with the Social Feelings, inspires one to be a leader in society, a social favorite; with Ideality, it gives fondness for fashion, pride in dress and personal appearance. Combined with strong Self-esteem, Approbativeness gives self-pride and ambition for distinction; and if Conscience is also strong, it seeks honor, desire to be known, respected, and looked up to for integrity and moral stability; with strong Benevolence and Veneration added, it seeks the approval of God and man for good works and a life of righteousness. In the student, Approbativeness is a strong incentive to study. It is whip and spur to the business and professional man. It is a mighty force among all peoples in every relation and activity of life.

When Approbativeness is very strong, it gives a false pride. It destroys naturalness, and produces artificiality and affectation. It works with Secretiveness in covering up faults, and with Imitation in pretending to be what one is not. It hushes the voice of Conscience that ever whispers "Do right," and says instead "Do what is expedient." It sets aside the dictates of judgment in dress, appearance, etc., and insists upon the latest fashion regardless of comfort, cost, or fitness. It makes its possessors

slaves to the opinions of others and if Caution is also strong, robs them of all freedom lest they should say or do something that would cause adverse criticism.

Parents, nurses, and teachers in whom Approbateness is very strong, are prone to appeal to this sentiment in children, teaching them to act from the sense of approval rather than of right or duty. By the undue exercise of this sentiment, girls become haughty and affected, boys conceited and overbearing. It is unwise to appeal to Approbateness in children except in connection with Conscience. Let them be praised for a thing because it is right, or condemned because it is wrong. There are too many in the world that from false education are actuated more by Approbateness than by Conscience. Many truly noble acts and worthy efforts are inspired by the desire for the approval of men rather than from a true sense of justice, duty, kindness, or reverence. Christ understood this trait in human nature and admonished His followers, "Do not your alms before men."

To cultivate Approbateness, set a higher estimate upon the good will and approval of others; take a true pride in excelling, and in winning favor; have some worthy ambition and bend all the energies and efforts to make it a success; strive to please, and to command the admiration of associates. To restrain this sentiment, turn a deaf ear to Mother Grundy, act from other motives than the sense of approval, and place character above reputation,

worth above appearance, common sense above popularity, and comfort above fad or fashion.

Self-Esteem

Self-esteem is the sentiment of self-appreciation, self-reliance, self-sufficiency, self-confidence, self-love, and self-approval. Its activity gives dignity, gravity, independence, egotism, and the consciousness of personal worth.

This sentiment is a very important element in character. It inclines one to respect his own opinions above those of others, to decide for himself and to assume the place of leadership and authority. Combined with strong energy, it supplies the self-confidence necessary for great undertakings; with strong Social Feelings, it enables one to take an active part in society, or before the public without a sense of embarrassment or diffidence; with Approbativeness, it gives personal pride, ambition for power and a desire to govern, manage, and superintend; with strong Moral Sentiments it gives a sense of self-respect, honor, and integrity of character—a feeling that whatever is low, mean or commonplace is unworthy. In this relation, it becomes one of the strong elements of self-control.

Self-esteem—or self-reliance—is the basis of the self-respect that commands the respect of others. Without a due appreciation of one's own abilities, it is difficult to succeed. Millions hold subordinate positions in life for want of self-confidence. Many men of superior minds are crowded into inferior

positions because of this weakness; while persons of ordinary or even inferior mental capacity hold higher positions solely because of self-esteem which gives them confidence in their own ability and gains the confidence of others.

Where Self-esteem is very strong, especially when combined with moderate intelligence, it makes one too self-important, egotistical, and officious. It inclines one to place too high an estimate upon personal ability, worth, and work; to be too forward in society; and too proud of everything that is his. Where Self-esteem is deficient, it causes one to belittle self, all he is and has. It inclines him to look up to others and to depend upon them for direction, advice, and leadership; to take the place of a servant or an inferior in business. It often becomes an element of weakness. Persons having little self-respect are prone to yield to temptation, to form bad habits, or to associate with inferior companions. They lack the self-confidence necessary to undertake and carry out difficult work, to bear responsibility, or act independently.

The natural expression of Self-esteem is often marked in children. Boys in whom it is strong, usually want to go with those older and larger. Boys in whom it is weak naturally choose to play with those younger or inferior. This tendency obtains in later years and inclines those with strong Self-esteem to court the acquaintance of people of note, or high position.

To cultivate Self-esteem, first seek to eliminate

from the character everything that is degrading and unworthy, that there may be nothing to oppose self-respect. Second, strive to embody those elements of mind and heart that form the true ideal and give just cause for self-respect and self-confidence. Third, mentally place a higher estimate on personal worth, efforts, opinions, family, and on whatever relates or belongs to self. To restrain Self-esteem, strive to be more modest and considerate of the wishes and opinions of others. Remember that true greatness is never self-assertive; that real worth is never puffed up; and that true goodness is always humble.

Firmness

Firmness is the sentiment that gives stability, perseverance, fixedness of purpose, decision, stubbornness, tenacity, and determination. It is one of the primary elements of the will. It has no special relation to the outside world except through the other faculties, nor has it any favorites among them. It is incapable of determining what shall or shall not be done. Its office is to give the quality of STABILITY to whatever feeling or sentiment is in action. Working in connection with the propensities, Firmness gives dogged persistency; acting with the affections, it makes them steadfast; with the intellect it gives tenacity of opinion, unwillingness to change, and tends to perpetuate prejudices; combined with the Moral Sentiments, it gives stability of character, constancy of conviction, and

determination to stand by whatever is believed to be right.

Firmness is especially influenced by temperamental conditions. The Motive Temperament gives it a peculiar rigidness, best described as stubbornness. Combined with the Vital Temperament, its action is not so pronounced. It can yield, even though strong. Persons so constituted may be very firm for a time, or even stubborn while under the influence of some strong emotion; but if not opposed this activity soon subsides, and they become plastic and amenable.

The influence of Firmness is vital to the effectual action of every mental power. When the intellect wearies and would give up, Firmness and force sustain. When Conscience would yield to temptation, Firmness says, "Stand by your convictions." When Courage wavers, and Caution cries, "Run," Firmness says, "Stand your ground." Thus it becomes one of the primary elements of self-control, the back-bone of character.

Without Firmness the individuality, judgment, and opinions would be constantly made over by those with whom we come in contact. Two persons never meet without exerting an influence over each other. Firmness enables each to retain his opinions and peculiarities. If one is very firm and positive, the other plastic and passive, the latter is greatly influenced by the former.

When Firmness is very strong it makes one too positive, determined, willful, unyielding, and stub-

born. Persons so constituted often hold on long after they know they are in the wrong. If they have moderate intellect and strong propensities, their tenacity is nothing short of mulishness. Children of this character are difficult of control; but if wisely managed, soon learn to govern themselves. Those in whom Firmness is deficient, are easily influenced, persuaded or changed. They are too susceptible, too amenable to suggestion, lacking in will power and stability of character.

To cultivate Firmness, be careful to decide aright, that conscience and judgment may sustain you, then stand by your convictions. Say to the self, "I am firm, decided, positive, unyielding from what I know to be right. Every element of my character is subject to my will. By the power of His will I can be what I will to be." To restrain Firmness, subject it to reason and the Moral Sentiments. Avoid contention. Be first to yield. Remember that obstinacy is the sustainer of prejudice, the opponent of progress. Willfulness is selfishness. Strive in all ways to be more susceptible and yielding to the rights and wishes of others.

Continuity

Continuity gives the capacity and tendency to continue in the present line of action, feeling, sentiment, or thought. It is the basis of application and persistency. It gives fixedness to energy, fidelity to the affections, constancy to character, and "stick-to-it-iveness" to every element of the mind.

It is closely allied to Firmness, yet quite different. Either may be strong in a person having the other weak. It is like Firmness in this, that it is related to the other elements of the mind rather than to the external world. Its specific function is to add the property of constancy to whatever elements are in action.

Continuity is usually deficient in Americans, hence their tendency to change from one thing to another and to become impatient at whatever is tedious or requires long application. In Europe, mechanics and professional men spend five to seven years in preparing for their life work and then continue in that one line, their children following in their footsteps generation after generation. The average American wants to complete his special training in three years or less. He demands success at once and is likely to change and try something else if he cannot see immediate returns. Too frequently much of life and its energies are wasted in experimenting with several lines, any one of which would have been successful with five years of persistent application.

Where Continuity is very strong, it makes persons all but incapable of changing. If they have a bad habit, they will persist in it. If they have learned to mispronounce a word or to do a thing the wrong way, they are corrected with great difficulty. They like the old styles, old methods, and established customs. They are constitutionally opposed to change, new inventions or progress. When

angry they will pout and sulk. If the propensities are strong they will hold spite indefinitely, and often seek revenge after years have passed.

Continuity, working with the intellect, gives thoroughness, the tendency to pour over and wade through whatever is undertaken. It is a very essential element in the student. Working with the Moral Sentiments it supplies constancy of character and faithfulness to trust; it also tends to perpetuate religious forms and ceremonies, and ritualism.

Where Continuity is very deficient, it leaves one fickle, changeable, notional. Such persons are spasmodic in their energies and efforts. They succeed only where they can see results right away. They often spoil things by being too eager to get them done. They are impatient and annoyed by whatever is tedious or monotonous. As students they lack application; as lovers they lack constancy; as business and professional men, they lack persistency. They are prone to change and often become faddists. They are quick to take up with every new invention, scheme, method, idea, political party, or religious sect.

To cultivate Continuity, strive to concentrate all the forces upon one thing at a time. Remember the axiom, "One thing at a time and that done well, is what make life's efforts tell." Force yourself to finish whatever you begin. Practice concentration. Be careful in making a choice; but having done so, persist without change. Undertake no more than you can finish. Assume no obliga-

tions you cannot fulfill, then mentally compel constancy and faithfulness. To restrain Continuity, seek variety and change, break up monotony, move things about, strive to improve by adopting new methods, and get out of the old rut.

CHAPTER XIII.

THE SEMI-INTELLECTUAL SENTIMENTS.

The Semi-intellectual Sentiments, consisting of Constructiveness, Ideality, Sublimity, Imitation, Mirthfulness, Agreeableness, and Human Nature, have their centers in the part of the brain that forms the upper front portion of the side-head and front portion of the top-head. The size of these organs is estimated by the height, width, and fullness of the upper frontal side-head. Their activity produces a graceful step, elegance in manner, and an agreeable, pleasant expression to the face.

The Semi-intellectual Sentiments are those elements of mind that give mechanical and constructive power; the ability and inclination to build, make, and invent; the love of the beautiful, the ideal, and the artistic; the appreciation of the sublime, the grand, and the awful; the power of and inclination to imitate and reproduce; the sense of the ludicrous—wit and humor—and an intuitive perception of disposition and character.

When these elements are very strong, they make one too imaginative, fanciful, ingenious, poetical, imitative, intuitional, and susceptible. Their deficiency has an opposite influence, making one non-

conformative, unimaginative, and with low Organic Quality inclines one to be uncouth, disagreeable, and void of sentiment.

Constructiveness

Constructiveness is the sentiment that gives the power and inclination to build, construct, make, and put together. It is one of the primary elements of invention and enters into all forms of construction in literature, mechanics, and art. It is indispensable to the artisan, the dentist, the surgeon, and the civil engineer.

Many of the lower animals manifest a high degree of constructive ingenuity, others none whatever. Without Constructiveness, man would stand a poor show for self-preservation. With it primitive man fashioned implements of war and self-defense and constructed clothing and crude homes. With rising intelligence, this sentiment improved to where it became one of the great forces and factors of civilization.

Among the world's benefactors perhaps none have exceeded the inventor. Constructiveness is the primary element of mind that in combination forms inventive genius. It has therefore been the prime mover in harnessing the forces of nature, and in supplying necessities and comforts. Destroy the inventive power that comes from Constructiveness and in a few generations man would stand face to face with nature without an art or a science, a structure or building, a machine or a made article;

in short much that constitutes what we call civilization would be completely wiped out by the destruction of this faculty.

Constructiveness is an element of mind that should be cultivated in all except those in whom it is strong. The would-be mechanic is a bungler without it. The farmer without Constructiveness is dependent upon someone to mend and fix everything that is broken. The merchant without this faculty cannot estimate the construction of goods and is therefore incapable of judging values. A physician without it, could never be a surgeon or a first-class chemist. The lawyer, literary men, or public speaker who lacks this power, labors at a great disadvantage. His ideas, however good, are so jumbled together as to be ineffective. There is no place in the industrial world where this element of mind can be dispensed with. All action, to be effective, must be constructive. Even thinking, if unaccompanied by order and construction, results in mental chaos. This faculty can be cultivated in young children by calling their attention to the way things are made and pointing out the perfections and imperfections of manufactured articles. Every boy should have a kit of tools and be taught to make things. Every girl should have a similar training. As soon as old enough to read children should be taught to notice the construction of books, sentences, paragraphs, and arrangement of subject matter. Such training exercises more than the faculty of Constructiveness. It increases the functional

power of all the Perceptive Faculties, develops judgment, and thus becomes of great practical value.

Constructiveness, when very strong, will find expression in some way, though not always in a mechanical direction. Combined with Acquisitiveness and a good intellect it aids in planning and scheming ways of making money. Combined with strong literary tendencies, it aids in literary construction. It helps the conveyancer in the construction of deeds and legal documents and the orator in the building of periods.

This faculty, combined with Ideality and strong reasoning powers, forms the basis of imagination, creative fancy, and the tendency and power for "castle building." Those in whom it is deficient are unable to build, construct, plan, invent or arrange things. They may have excellent thoughts but lack ability to put them together.

To cultivate Constructiveness, build something; do some sort of mechanical work; write and study the construction of sentences, business plans, mechanical drawings, etc.; have a plan for everything and observe closely the construction of clothing, books, furniture, buildings, machinery, laws, and systems; in all ways, strive to exercise the constructive faculty. To restrain this faculty abstain from idle castle building, or wasting the energies on perpetual motion machines. An artist must restrain Constructiveness, lest his art become too mechanical.

Ideality

Ideality is the sentiment that gives the love of and appreciation for the beautiful, the artistic, the poetic, the ideal, and the perfect. It adorns utility with beauty, and strength with elegance; it is the artist of the soul. It gives delicacy to the feelings, refinement to the appetites, sentiment to love, altitude to ambition, grace to dignity, fancy to reason, euphony to language, and soul to poetry.

In its relation to the other elements of the mind, the tendency of Ideality is always to idealize, perfect, and beautify their expression. Thus it tends to withhold the propensities from grossness or coarseness and to elevate the affections above mere sensuous emotion. It rounds off the corners and prevents angularity; and in all its combinations tends toward the realization of higher ideals in character.

Ideality, like Constructiveness, is an element that can safely be cultivated in all except those in whom it is very strong. It is almost as influential as are the Moral Sentiments in beautifying and perfecting the character. If children have their attention called to the beauties of art and nature, they early form an appreciation which becomes a discriminating faculty and tends to increase beauty of mind and purity of sentiment.

The predominance of Ideality inclines one to be too dreamy, poetic, sentimental, and fanciful. It gives a tendency to sacrifice real worth to gratify the goddess of beauty. It makes the appetites and the affections too delicate and fastidious, and the

imagination too visionary. Artisans with very strong Ideality are prone to spend too much time in finishing and decorating. Cooks so constituted, think more of the beauty and appearance of food than of its qualities. The deficiency of this faculty produces opposite tendencies.

To cultivate Ideality, strive to eliminate from the life everything that is low and degrading, that there may be no mental reaction against this sentiment; then study the beautiful in nature, art, and literature. Seek high ideals and the perfection of the manners, voice, language, expression, work, and all of life's activities. Say to the self, "I love the beautiful, the pure, the ideal, the artistic, the refined. I will seek to be like the Perfect One." Strive to realize this love and appreciation and it will become a fact. To restrain this sentiment, be less fastidious, poetic, and esthetic, and more real and substantial.

Sublimity

Sublimity is the sentiment that gives the love of and appreciation for the sublime, the grand, the awful, the large, the powerful, and the immensity of the universe. It rejoices in the roar of the cataract, the heaving of the ocean, the flash of the lightning, the terror of the storm, the vastness of the plain, the awfulness of the earthquake, the grandeur of the mountain, the thought of eternity, the glories of heaven, and the wonders of God.

This sentiment combines with every other element of the mind to give to each the property of

vastness, thereby tending to produce breadth of mind, depth of soul, and height of imagination. Working with the energies, it inclines to great undertakings; with Approbativeness, it inspires to do something unusual, wonderful or awe-inspiring; with Constructiveness, it builds on a large scale; with Language, it aids the speaker or writer in the use of adjectives descriptive of grandeur, etc.; with the Moral Sentiments, it tends to broaden human kindness, deepen sympathy, and enlarge the concepts of infinitude.

Sublimity is substantially different from Ideality in this: It is concerned with and satisfied only by the grand, the sublime, and the awful; while Ideality can see beauty in the dewdrop or the petal of a rose as well as in the mountain gorge or Niagara. They also differ in their influence upon mind and character, Ideality giving the property of beauty to each element, Sublimity the property of vastness.

When Sublimity is very strong in one, it produces the tendency to exaggerate and leads to extravagance in the use of adjectives. This tendency is often very marked in young children but should not be mistaken for that tendency to prevaricate arising from strong Secertiveness and deficient Conscience. In the latter case there is willful deception; in the former, there is no evil intent, but simply exaggeration from over-active imagination. Some never outgrow this tendency, and in mature years are prone to enlarge upon the truth.

Those deficient in Sublimity fail to grasp the

vastness of things. Their minds are narrowed to a small perspective. They are seldom interested in great problems. In business, industry, education, science, and religion, they are inclined to be narrow. Great undertakings and possibilities do not appeal to them.

To cultivate Sublimity, strive to admire the grand, the stupendous, and the vast in nature, and appreciate the works and wonders of the Infinite. Travel is helpful. Contemplate extensive plans, try to get a broad, comprehensive view of subjects, and expand the imagination. Extend your interests and sympathies beyond business, studies, social circle, party, creeds, and country. Say "I will not be narrow, little or contracted. I can, I will, take a broad view and appreciate the quality of immensity everywhere." To restrain this sentiment, it is only necessary to limit one's self to exactness in speech, measurement, and contemplation.

Imitation

Imitation is the sentiment that gives the power and inclination to imitate, mimic, copy and pattern after; also the tendency to reflect, reproduce thoughts, feelings, manners, customs, fashions, forms, systems, methods, things, both in the realm of the material and in the realm of the mind.

In its combination with other elements, it always gives this property of imitation. It aids in mechanics and art. It is the mirror of the mind,

reflecting whatever is thrown upon it. Combined with Time and Tune it gives the power to reproduce tones. Many who pass for accomplished musicians are merely imitators. They simply impersonate the voice and intonations of the prima donna. The same is true of painters, artists, and artisans of all classes. They work from patterns or models or imitate the works of masters. The masters are also imitators, but they add the quality of originality. Imitation is one of the most helpful and constantly employed of all the elements of the mind, and those who lack it can scarcely excel in anything.

Imitation is the prime factor in education. It is usually very active in children, inclining and enabling them to pattern after and imitate the language, actions, and manners of the family. By the power of Imitation each generation has been able to do readily what the preceding generation had wrought out through effort and experience. The progress of civilization has been largely through the imitative faculty. All our ways of doing, modes of thinking, and forms of expression are largely the result of Imitation.

This sentiment, like all the higher elements, is often employed by the propensities for selfish ends. Of itself it has no conception of right or wrong, and therefore serves the propensities in crime quite as quickly as the higher faculties in art. Working with Acquisitiveness and Secretiveness, Imitation produces the facsimile, forges signatures, counterfeits money, and makes shoddy goods look like the

genuine. By the power of Imitation people affect whatever qualities or actions seem expedient.

When Imitation is strong, and working with the higher elements of the mind, it helps to produce some of the most desirable traits of character. It is an active factor in the virtue of conformativeness. It combines with Mirthfulness to produce the humorist and impersonator. It enables the actor to reproduce the actions, gestures, manners, voice, and personality of his subject. When Imitation is very active, it is difficult to tell whether one is in earnest or not. Indeed such persons hardly know themselves, for through the practice of Imitation they have become so responsive to others as to have no fixed character of their own. They are like those they are with.

When Imitation is deficient, it leaves one lacking in both the tendency and the ability to pattern after or reproduce. This is a marked characteristic of the North American Indian, and has done much to restrict his progress toward civilization. It makes his education difficult and character non-conformative. This inability to imitate, combined with very strong Firmness, Courage, and Self-esteem, makes him unchangeable, the man of stone, without elasticity, who cannot bend, but crumbles at the touch of civilization. The opposite of this is seen in the Japanese, in whom Imitation is very strong, giving a natural aptitude for copying the language, customs, methods, sciences, arts, and products of other nations. Herein lies the secret of their progress.

To cultivate Imitation, it is only necessary to habitually exercise the instinct to pattern and to copy. By noticing closely and duplicating carefully the manners, expressions, and gestures of others, also styles, things, and customs, this element may be greatly improved. To restrain Imitation, pursue an opposite course. Strive to be original, avoid patterning after anybody or anything, and especially seek to maintain a fixed personality.

Mirthfulness

Mirthfulness is the joker of the mind, the humorist of the soul, the wit of the faculties. It gives a love of and appreciation for the ludicrous, the droll, the witty, and the laughable. It is distinctively the fun loving sentiment. It is excited by incongruities in manner, situation, speech, or incident, and rejoices in them. It is the primary instinct of wit and humor.

The specific influence of Mirthfulness over each element of the mind is to add the properties of mirth, joy, pleasure, fun, and gladness. Its normal activity is invigorating to every element of the mind and to every function of the body. It aids digestion, increases respiration, quickens the circulation, and in every way "doeth good like a medicine." "Laugh and grow fat" is an old axiom, the truth of which is now explained by emotive chemistry.

"There is nothing so good as a good hearty laugh." It is like a refreshing breeze at midday when one is sweltering under a parching sun, or a

cool draught when thirst burns. It drives away sadness, sorrow, and discouragement and helps one over the hard places in life. Those who never laugh do not know how much they are missing, nor do they realize the extent of injury to mind and body produced by habitual seriousness or melancholy. Some seem to think it a sin to laugh and undignified to smile. As a result their faces develop perpendicularly rather than laterally. The corners of the mouth go down to meet the corners of the collar. The nose becomes streaked with parallel lines. The eyes become dull, as though they had been sitting up nights watching for the crack o' doom, and their faces look like the efforts of an aboriginal artist.

Mirthfulness working with Imitation, gives the power of mimicry and aids in impersonation; with the intellectual faculties it produces the genius of the humorist, the funmaker, the entertainer, the satirist, the wit, and the good story teller. With the artistic faculties, it produces the caricaturist, cartoonist, and joker in art. If one has strong Mirthfulness and strong Secretiveness, with moderate Activity, his humor will be of a dry, droll character; but with a lively imagination and an active temperament, it will be quick and responsive.

Mirthfulness needs to be cultivated in most persons. Children should be allowed to laugh. Innocent entertainment that excites mirth is wholesome and commendable. The parent, teacher, or minister, that would be successful in directing the character

building of the young, must gratify this instinct for mirth by wholesome entertainment or it will seek its gratification in doubtful places of amusement.

To cultivate Mirthfulness, strive to appreciate the ludicrous. Read books of humor and attend entertainments of a mirthful character. Form the habit of smiling and of laughing at whatever is laughable. Strive to enter into the soul of wit and humor and to see the mirthful in everything. To restrain this sentiment, it is only necessary to restrict it to proper expression. To laugh and giggle constantly is not only a sign of light-heartedness, but of light-headedness. "It is the loud laugh that speaks the vacant mind."

Agreeableness

Agreeableness is the sentiment that gives the sense of urbanity, suavity, and blandness. It produces a desire and inclination to please, not for the sake of approval or the sense of justice, or even kindness, but from a feeling of pleasantry. In its coöperation with other elements of the mind, it supplies the property of pleasantness. With Ideality it gives grace, ease and beauty to every action. It modifies the expression of the energies in such a way as to prevent harshness and roughness. With Approbativeness it gives politeness of manner and a pleasing way of saying and doing things.

Persons in whom Agreeableness is deficient, are often blunt, harsh, and uncouth in manner and expression. They may be truly kind-hearted, loving, and noble, yet these excellent qualities are known

only to those who know them well. Those who have this sentiment very strong, are so agreeable and pleasing in manner as often to win favor beyond their merit.

Agreeableness, like its companion, Mirthfulness, needs cultivating in most persons, young and old. A pleasant, polite, agreeable manner is one of the best weapons in the battles of life. None are so low in the scale of human sympathy, so dead to the influence of others, that they do not like to associate with one who is always agreeable. Most persons have experienced the sense of feeling wounded by a harsh, irritating answer to a civil question; and who has not had a disappointment lightened by a pleasant smile from the postal clerk as she said, "Nothing today"? Possibly a few are guilty of playing the agreeable to the point of deception, but far more have sinned by pursuing an opposite course.

Very few realize the value of the reflex action of pleasantry upon mind and character. It is marvelously conducive to happiness, harmony, and wholesome mentation. Any one may demonstrate this to his own satisfaction and learn a most valuable lesson by simply wearing a smile, and maintaining a pleasant, agreeable state of mind for one whole day. Its exhilarating effects, the joy it will bring to self and others, and the irritating things it will prevent, will be a surprise and an inspiration to continue in this.

To cultivate Agreeableness, make a practice of saying, feeling and doing things in the most agree-

able way; avoid finding fault, or speaking harshly; say, "By His Grace I will be pleasant and agreeable in my thoughts and feelings and I will express agreeableness in my every act and word." To restrain this sentiment is seldom necessary except where one is so agreeable as to be dishonest.

Human Nature

Human Nature is the sentiment that gives intuitive perception of the character of others. It is an instinctive element and therefore does not depend upon observation, objective knowledge or reason, but upon intuition, or psychic perception and knowledge. Aside from the impressions formed by observation, comparison, memory, and reflection, man has an instinctive, intuitive judgment of his fellow man. This sentiment is the element through which this judgment is formed.

Human Nature bears the same relation to our judgment of our fellow man that Spirituality does to our knowledge of God. Through revelation, observation, and reason, man forms an opinion of the Infinite One, His attributes, His wonders, and His works; but only when Spirituality has been quickened by the Holy Spirit, does man come into the possession of experimental knowledge of God. In like manner, by study, observation, and experience, we know much about our fellow man, and from this knowledge we form opinions and pass judgment; but only as soul becomes en rapport with soul, do we perceive and experimentally know the disposition

and the true character of another. The capacity to do this is determined largely by the strength and the activity of the sentiment in question, and like all other qualities, differs with individuals.

The intuition of character arising from this sentiment, is usually stronger in women than in men, as are all the intuitive powers. Its activity is one of the elements that enables women to be more conformative than men. They more fully perceive and appreciate the inner wishes and desires of others. Man observes, thinks, remembers, analyses, and forms conclusions; woman feels, and her conclusions are formed. He can tell how he got there; she simply knows she is there; and probably woman's intuitive conclusions are as often right as man's deductions.

In the broader manifestation of this sentiment, through its combination with other elements, it becomes the basis of intuition of other things besides human nature. There are many who have learned from experience that their first impressions are usually right. Such have this sentiment strong. There are others who seem unable to form any conclusion of a social or a business nature, or make an estimate of character except through purely intellectual processes of perception and deduction. They are dead, as it were, to the feelings, desires, and inner states of others, except as informed by some outer manifestation. They never feel *impressed* that they should do this or that. Such have this sentiment very weak.

Those in whom Human Nature and Spirituality are very strong, are constantly and almost perfectly guided by the sense of intuition. They seem to feel what is right and proper. If their lives are pure, they instinctively know whom and whom not to trust. Here again we see the outworking of that wonderful law of compensation. If honest, and actuated by pure motives, the spirit in us becomes the medium through which divine wisdom is communicated. How unfortunate that, to gratify some desire, or indulge some foolish fancy, we desensitize this inner monitor so that we can no longer depend for instruction and guidance upon the voice of wisdom!

To cultivate Human Nature, make a careful study, first of your inner thoughts, impulses, desires, and mental processes, and next of the people with whom you are associated. The study of psychology, phrenology and physiognomy are helpful; but seek to go deeper than objective knowledge about people. Learn to feel psychically, to take on the condition of others, and inwardly realize them. To restrain this sentiment is necessary only when it is so strong as to make one too amenable and responsive to the influence of others. The cultivation of independence, will power, and training one's self to act from judgment rather than impression, will counteract this tendency.

CHAPTER XIV.

THE INTELLECTUAL FACULTIES.

The Intellectual Faculties are divided into two groups, the Perceptive and the Reasoning. The Perceptive Faculties are Individuality, Form, Size, Weight, Color, Order, Calculation, Locality, Eventuality, Time, Tune, and Language. The Reasoning Faculties are Comparison and Causality. All of these elements have their centers in the front lobe of the brain. The size of their organs is estimated by the fullness, height, and development of that portion of the head commonly spoken of as the forehead. The Perceptive Faculties are measured by the development of the lower portion and center of the forehead, and the Reasoning Faculties by the development of the upper part of the forehead. It is not easy to estimate the extent of the front lobe of the brain, since the middle lobe varies in size, and therefore occupies more space in some than in others.

The Perceptive Faculties

The Perceptive Faculties are those elements of the intellect by which we take cognizance of the properties of things in the external world, and

through which we learn and know. Things have their individuality or distinctness of existence, form, shape, size, weight, color, location, relation, order, and number. Sound has its tones and time its duration. Each of these properties of things is perceived by an element of mind and held in the storehouse of memory. In addition to the perception and the memory of the separate properties of things, there is a primary element of mind that recalls what has once been perceived, and by causing each of the several faculties to reproduce its specific property, the original perception is reproduced in the stream of consciousness.

The Perceptive Faculties are fact-gatherers and truth-seekers. They supply the data for reason, comparison, and judgment. They gather the knowledge necessary for the proper guidance of the appetites and direction of the sentiments. They give wisdom to the feelings, and recall past experiences, and whatever has once been known. When these faculties are strong, they give the power and inclination to learn, the desire to study, the hunger for knowledge, the close-observing eye, the good memory, the love of history, statistics, facts, and general knowledge. Combined with moderate Reasoning Faculties and strong energies, they give the practical, go-ahead, business-like character; with Constructiveness, they give mechanical skill; with Ideality added, artistic and musical power; with strong Reasoning Faculties and the Mental Temperament, they give the broad, deep, comprehensive

mind, the "putting-things-together" head, and form the basis of talent and genius.

Persons in whom the Perceptive Faculties are deficient, have eyes and see not. They lack the ability and inclination to observe in detail. They learn slowly. With strong Reasoning Faculties and Constructiveness, they may be highly original and theoretical, full of ideas and ideals, but are impractical. They are better at planning than executing. They are unfitted for any vocation requiring close perception, order, tact, artistic or mechanical ingenuity. The functions of these faculties and ways of improving them will become apparent as we study each separately.

Individuality

Individuality is the faculty that observes and takes cognizance of the distinctiveness of one thing, object, quality, principle, fact, or idea, as separate from others. It discriminates between the part and the whole and discerns the individuality of things. If we look at a picture, a book, a landscape, or interior of a room; or if we contemplate facts, philosophy, mathematics, or even abstract principles; we observe that each is composed of parts, or separate characteristics. The faculty in question is the first to perceive this fact and distinguish one part from another.

The activity of Individuality inclines one to notice everything in detail. Persons in whom it is very strong see all that is to be seen. Whether the per-

ception is made through the eyes or the other senses, they catch the separateness of things. What is true of their external perception is equally true in relation to thought, principles, etc. Every emotion, fact, truth, idea, or ideal is held in its distinctive individuality, giving clearness of concept. Those in whom this faculty is weak, see everything in general but nothing in particular. Their mental concepts of truths are as indefinite as their observations.

To cultivate Individuality, study and observe everything in detail. Classify and arrange thoughts and things that everything may have its distinctive existence in the mind. Make a practice of glancing down a street, or into a room, and then see how many things can be recalled.

Form

Form is the faculty that perceives shapes, figures, forms, and configurations. As Individuality takes cognizance of the separate existence of things, so Form perceives their shapes or outlines. This faculty enters into almost every mental operation. Everything we see has form; even thoughts, ideals, and other mental images take shape in our minds; therefore, this faculty is constantly in action whether we are observing things in the external world or engaged in reflective mentation. In all sorts of work, such as drafting, writing, moulding, modeling, painting, and in every branch of science, art and mechanics, wherever the shape of things is to be

considered, there the faculty of Form is indispensable.

Persons in whom this faculty is very strong, excell in the memory of faces and outlines; and if Ideality and Imitation are strong, they do well as artists and copyists, especially in the reproduction of shapes, handwriting, etc. They remember names by writing them and recalling the form of the word. They usually excell in spelling. They notice every imperfection in shape and are annoyed by it. Where this faculty is undeveloped it leaves one incapable of judging of the correctness of form and outline, deficient in the memory of faces and configurations, and lacking in clearness of mental vision, definiteness of thought, and capacity for concise expression.

To cultivate Form, observe in detail the outline, shape, construction, and distinguishing features of everything and make a practice of recalling them. Strive to discriminate between resemblances and differences in everything. Put ideas into definite shape. Practice diagraming and comparing one thing with another.

Size

Size is the faculty that takes cognizance of dimensions, proportions, and magnitude. Like Form and Individuality it is constantly employed in every perception, for everything of form has dimensions. Lengths and distances, breadths, heights, and depths, proportions and harmonies, bulk and quantities are all measured by this faculty of Size. It is interested in the littleness and the bigness of things.

The property of size is a relative one. A thing is big or little according to arbitrary standards of measurements. The faculty in question judges sizes by comparing the dimensions of one thing with those of another and with established standards. Because of the constant use of this faculty, its early training is of great practical importance. If one is to work anywhere in life where measurements are to be taken into account, he should have Size strong. Those in whom this faculty is deficient cannot estimate size or distances with the eye, and therefore make poor artisans, housekeepers, dentists, and surgeons, in fact poor at anything depending upon judgment of dimensions.

To cultivate Size, observe closely the relative dimensions of things. Estimate with the eye, then use the line, square, or compass to correct the judgment. Notice bulk and proportion, and constantly discriminate between them. In a pint of peas there is an endless opportunity for cultivating Form and Size; for while they are all "as near alike as two peas," there are really no two peas alike, and by discriminating between their forms and sizes, these faculties are increased.

Weight

Weight is the faculty that takes cognizance of the relative weight of things. As Size measures bulk, so Weight measures heft. Like Size, it depends upon arbitrary standards and comparisons for its estimates. If one is shown a piece of metal, such

as he has never seen, Individuality perceives of its existence as a separate thing; Form recognizes its shape; Size estimates its dimensions. All these perceptions may be made without touching it. Now, Weight wants it picked up in order to determine its heft. From the testimony of the other perceptions, Weight expects the heft to be about so much; but if the piece of metal is hollow, or is aluminum, Weight is surprised that the heft was not as expected; but with practice it will learn to discriminate this sort of metal from other metals, and estimate its heft more correctly.

By the constant perception of the laws of gravity, through the faculty of Weight, the tension of the muscles is so adjusted as to maintain a perfect equilibrium of the body in walking, riding, balancing, skating, dancing, etc. The difference in people in balancing power, the capacity to walk a narrow plank, ride a bicycle, or maintain a perfect poise of the body, is due largely to the varying strength of this faculty. When Weight is very strong and combined with moderate Caution it gives the ability to go aloft, to work on high scaffolding, or walk a tight rope. It plays a very important part in the construction of the modern sky-scraper. Combined with strong Constructiveness, Weight enables the mechanic to adjust a blow that it may have the desired force. Working with the other Perceptive Faculties, Weight enables one to plumb with the eye, and causes him to feel annoyed when pictures or fixtures do not hang or set true. The mechanic

with this faculty strong sees at a glance if a wall, timber, or line is not perpendicular. Persons in whom Weight is deficient find it difficult to keep their balance in riding, skating, etc. They lack poise and grace in the control of the body. They are unable to estimate heft or gravity anywhere.

To cultivate Weight, make a practice of balancing, plumbing, hurling, skating, riding a wheel, or anything that requires the perception of the laws of gravity. Estimate the weight of things in the hand, and then correct these estimates by the use of scales. All instances where pressure is used, or force is applied by estimate, tends to strengthen this faculty.

Color

Color is the faculty that perceives color, shades, hues, and tints. It works exclusively with the eye. The separate existence of things, their form, size, weight, relation, order, and number may be perceived by the sense of touch and some of these by other senses, but not so with their color. Where this faculty is deficient, it leaves one unable to accurately distinguish between tints, and where very weak, color-blindness is the result. Even where the eyesight is perfect, color tests show that this faculty is often deficient. Where the eyesight is poor in childhood, the faculty of Color usually fails to develop.

Persons in whom Color is very strong, take delight in the study and comparison of shades and tints. They are able to see many tints and hues in

a sunset or on a mountain side, where others see but few. As artists they excel in color. With strong Ideality they have exceptional taste in the selection and arrangement of colors and in the discernment of harmonious and discordant shades. This faculty is often very strong among aboriginal peoples. It is noticeable among many birds which show a great appreciation for and pride in the colors of their plumage. A strange freak about this faculty is that sometimes it is deficient in the capacity to perceive one or more colors, yet is good in the perception of other colors. Its activity plays a very important part in many lines of industry. In science and in art it is constantly employed as a means of discrimination. Writers and speakers in whom it is strong delight in word painting. Even the commonest toiler loses much out of life if unable to perceive and appreciate the colors, shades, and hues with which nature beautifies herself.

To cultivate Color, carefully observe every tint and shade; make a practice of discriminating between tones and hues, observing similarities and differences. Study the productions of color artists in the art galleries and notice the effects produced by blending and shading. Give attention to the effects of color in textiles and in the applied arts, and in flowers, foliage, landscape, sea, sky, and all nature.

Order

Order is the faculty that takes cognizance of order, system, method, and arrangement. Everything must

bear some relation to other things with which it is associated. This faculty perceives these relations, is gratified by their orderly arrangement, and is annoyed or pained by disorder. It is interested not only in the objective world of things, but also in the subjective life and mental processes.

Persons in whom the faculty of Order is very strong take a delight in arranging everything in proper relation to other things. In the house, the store, the shop, or the library they have a place for everything, and are annoyed if it is not in its place. If Ideality is strong, they usually have good taste in decoration and in arranging things appropriately and harmoniously; but if Ideality and Constructiveness are weak, their conceptions of order are often absurd. Persons in whom this faculty is weak, work at a disadvantage. They live in the midst of chaos, begin work in the wrong place, do the wrong thing first, and have no established time, method, or system. Some have this faculty so strong as to make them slaves to system and method. Many a well-meaning housewife wears herself out in an effort to have things "just so."

The way in which persons will manifest Order, even when it is strong, depends largely upon the relative strength of the other elements. With strong energies and mechanical ingenuity, this faculty aids in arranging and systemizing things. With strong literary faculties, it aids in the construction of sentences and the arrangement of subject matter. With strong Sublimity and imaginative powers, it

perceives and rejoices in the order and system that prevails throughout the universe.

To cultivate Order, arrange things in proper relation to other things, then keep them so. Put method and system into work; have a time for everything and keep to this time. Cultivate the habit of orderly thinking and doing. Strive to discern and discriminate between order and disorder, and in this discrimination, the faculty will be strengthened. To restrain Order is only necessary when it leads to slavish adherence to method, or to waste of time and energy.

Calculation

Calculation is the faculty that takes cognizance of numbers. It gives the power of enumeration, the tendency and ability to count, add, subtract, and comprehend the multiplicity of things. It is the primary faculty in arithmetic, the basic element of mind employed in perceiving the relations of numbers and in applying the science of mathematics.

Philolaus said, "Number is great and perfect and omnipotent, and the principle and guide of divine and human life." Everything exists in numbers. The universe is composed of many systems; each system of many planets; each planet of many elements. The organic world has many forms of life. Each organism is built of an infinite number and variety of cells. Each cell is composed of innumerable molecules; and all things animate and inanimate are the product of modes of motion or

forms and numbers of vibration. Calculation is the faculty that enables the mind to take cognizance of this phenomena of numbers and their relations, and is therefore, as the ancient philosopher said, the basis of the science of being and all existence, or manifestation of the infinite I AM.

Calculation, like the other Perceptive Faculties, is constantly employed in every vocation and condition of life. We estimate, buy, and sell many things by number, by the dozen, gross, hundred, thousand, etc.; while for things that are difficult to enumerate, we establish standards of weights, measures, and durations, and estimate by the number of units in the established scale. Calculation, combined with strong Vitativeness, inclines persons to estimate and take an interest in the age of others; with strong Inhabitiveness, they will tell how long they have resided in a particular place; and if Veneration is strong they will prize most highly relics of antiquity. Combined with Acquisitiveness, it gives the tendency to count money or things of value, to estimate per cents, profits, etc. With strong Eventuality it gives a great love of statistics and memory of numbers; with Time added, the inclination and ability to remember the particular hour or day when a thing occurred, a fondness for chronology, and a tendency to base conclusions on statistics or mathematical deductions. With Comparison, it gives the tendency to compare dates, percentage, etc. It modifies Language and enters into metaphors like "the sands of Sahara's plains" and "the drops of Old Ocean," and

often induces the imagination to get numbers too large.

Among many savage and semi-civilized tribes the faculty of Calculation seems almost entirely wanting. Some of them are unable to count above five or ten and are incapable of comprehending the relation of numbers. Among highly intellectual persons there is a vast difference in the strength of this faculty. Some readily perform difficult problems in the mind and are natural mathematicians; while others in whom this faculty is deficient, are poor in arithmetic and calculate numbers with difficulty. Two of the greatest and most distinguished men of the last century were so sadly deficient in Calculation that they were unable to master the multiplication table.

To cultivate Calculation, study arithmetic and the science of mathematics, and put them into daily practice. Memorize numbers, figures, statistics, dates, etc.

Locality

Locality is the faculty that takes cognizance of the position, place, and location of things. No two things can occupy the same place at the same time, therefore, each thing has its peculiar location and bears a certain relation to other things. This faculty perceives these locations and relations. It gives the desire to want to see, the ability to remember places, and the power to keep directions and geographical locations in mind.

The faculty of Location is even more strongly

manifest in many of the lower animals than in man. Birds migrate hundreds of miles, yet come back to the same place to nest. In the spawning season fish return from the deep sea to the creek in which they were hatched. Many domestic animals, carried long distances, caged so that they cannot see out, when liberated, will start back and often make a direct line for home. Persons in whom this faculty is very strong, never lose their direction. The winding streets of a city, the dense forest, the broad plain, or even the trackless ocean in the darkest night or densest fog will not bewilder them. They find their way as by instinct and can scarcely be lost. They perceive and remember the location of everything. If Order is also good, they will know exactly where to find almost anything in the home, office, or shop, even in the dark. Persons in whom this faculty is weak are always gettings lost, "turned around." The sun frequently rises in the wrong place. They do not perceive or remember the location of things, places, and often forget where an important event in the life occured, remembering the fact but not the place.

This faculty gives a fondness for travel, a desire to see places, and inclines one to move about. This is especially true when Inhabitiveness is moderate or weak. With Inhabitiveness strong and Locality deficient, the tendency is to stick to the old home-stead. Locality combines with the other mental powers in such a way that whenever a thing is thought of, this faculty recalls the location, present-

ing, as it were, a picture of the object and its surroundings. Even in old age, persons with strong Locality will tell the exact location and relation of everything that surrounded them in childhood; while those in whom it is deficient, retain no definite memory of the location of objects, even though other memories are good.

To cultivate Locality, observe closely the absolute and the relative positions of everything. Make a careful study of geographical locations. Strive to keep the points of the compass in mind. Have a place for everything and associate places with things. Map drawing, studying the locations of cities, and travel tend to strengthen this faculty.

Eventuality

Eventuality is the historian of the mind. It is the faculty that takes cognizance of events, facts, news, phenomena, and circumstances, and gives the power to recall them. It is like a sensitive plate on which is photographed the pictures reflected by the powers of perception.

Memory is one of the primary functions of every element of the mind. Each element remembers the property of a thing of which it takes cognizance; but since each faculty retains but one particular property, it requires the refunctioning of all to reproduce the mental image. One of the functions of Eventuality is to cause this refunctioning and thus re-collect from each element its distinctive part, thereby reproducing the image. To illustrate: We

observe a ship landing, and Individuality perceives it as a separate thing; Form, its shape and the shape of things thereon; Size, the dimensions of the whole and the parts; Calculation, their number; Order and Locality, their relation, etc. All of these constitute parts of an *event*, the facts of which Eventuality retains. By the refunctioning of this faculty the event is recalled. With the recalling of the event the properties perceived by the several Perceptive Faculties are reproduced in the stream of consciousness, resulting in a mental image of the ship and all its parts as originally perceived. If any of the Perceptive Faculties were deficient, the perception of that property would be correspondingly deficient in the original image, and therefore wanting in the recalled image. Thus, if the faculty of Size were weak in the observer, and the other faculties all strong, he would have a perfect memory of the vessel except as to its size and dimensions. If Calculation, which perceives numbers, were deficient, he probably could not tell the number of masts or yard arms she carried. If Color were deficient he would probably fail to recall the color of her hull. From this it will be seen that Eventuality plays a very important part in all intellectual processes. It not only remembers events but takes the initiative in calling all the other faculties into action and thereby re-collecting from them the properties necessary to reproduce a mental image or a memory.

Where Eventuality is strong, it gives what is

commonly spoken of as a good memory, which is possibly the most desirable of all mental powers. Those who have this faculty very strong, are able to recall almost every important event in their lives, also whatever they have seen, read, or once known. They are natural historians. They commit to memory easily and excel in history, literature, and all studies where facts are to be memorized. Sometimes this faculty seems to usurp all the other mental powers. Persons so constituted gather a great fund of knowledge and become an encyclopedia of facts, yet lack the ability to digest or apply them.

To cultivate Eventuality, practice concentration, that the perception may be perfect. Without a clear, definite perception there can be no perfect memory or recollection of mental images. To do this, notice intensely, discriminately, with undivided attention the thing perceived; then refunction the perception by re-imagining it in the mind and frequently recalling its every detail. Read only such things as are worth remembering. Read slowly; take from a paragraph or a page the important facts; repeat these in the mind and they will become fixed and separated from unimportant matter. Re-express in words what you wish to remember, for expression always deepens impressions. Eventuality is amenable to suggestion and may be improved by daily using the following formula: "I notice in detail. I form a definite perception of every fact and event. I can recall at will any thing

that I want to remember." The suggestion should be adapted to the requirements of the individual; then, by putting will and desire back of the suggestion, striving to fix facts and events in the mind, and associating them with other events, scenes, and places, they may readily be recalled.

Time

Time is the faculty that takes cognizance of the duration and succession of time. It is the chronologer of the mind. It remembers dates and the time when things occurred. It enables one to keep time in music, in walking, dancing, etc., and to form an estimate of the time of day.

Planets pass around their orbits in a given length of time. Earth has its seasons and fixed periods. Man, observing the duration of these periods, has divided and subdivided them into hours, minutes, and seconds, thereby forming standards by which time is reckoned. We learn by experience the length of these several periods and through the faculty of Time are able to estimate them. In proportion to the strength of this faculty, one estimates time accurately. Persons in whom this faculty is very strong have little need for a watch. Even when awakened from a sound sleep they will form a close estimate of the time. If Calculation is also good they are able to tell how long it will take to do a certain thing and are very accurate in the memory of dates. In reciting a past experience, they will often begin by telling the exact hour

of the day, and day of the week or the month in which the event occurred. They keep step or time in music without any thought or volition. Where this faculty is deficient, even though all the other mental powers are strong, it leaves one incapable of keeping time or estimating duration of time. They cannot keep time in music, take little interest in the study of dates, and are quite as likely to be ahead of time, or behind time, as on time. The activity of this faculty tends to regularity, promptness, and exactness, and therefore should be cultivated in all except those in whom it is naturally strong.

To cultivate Time, practice estimating time and correcting the estimate by the watch. Discriminate between perfect and imperfect rhythm and notice the time required to do a certain piece of work. Have a time for everything and begin and quit work on time. In short, notice the duration of time and mentally measure the passing period. By centering the mind upon the thought of time, and by keeping time in walking and doing all things with regularity and promptness, this faculty may be so strengthened as to be of great service as a time saver and money maker.

Tune

Tune is the faculty that perceives tones and the harmony of sounds. It enables one to appreciate melodies, and to discriminate between chords and discords, also to measure the quality, pitch, and

variety of tones. It is distinctively the musical faculty. As Form takes cognizance of the shapes of things and remembers them, so that they may be recalled at will, so Tune perceives the quality, peculiarity, and variety of tones, registers these perceptions and by refunctioning reproduces them.

We often speak of having a "good ear for music," which does not mean that perfect *hearing* is all that is necessary to discriminate tones. The power to discriminate between tones is determined by the strength of the faculty in question. One may have perfect eyesight, be able to see objects, form, sizes, light, and shade, yet if the faculty of Color is wanting, he will be color-blind. In like manner, one may have a perfect ear, and be able to hear the faintest sound, to distinguish degree of volume; yet if the faculty of Tune is deficient, he will be tone-deaf.

Tune is the basis of musical talent but is not the only essential. Time is necessary to estimate duration, and Ideality, Imitation, and Constructiveness, to give rhythm and the power to reproduce tones. Tune recognizes only variety and harmony of tones. Time, aided by Eventuality, Ideality, and Constructiveness, places tones in such a relation as to produce music. Persons deficient in this faculty are able to distinguish only a few of the simpler tones. They find it difficult to pronounce words of complex sounds, or master foreign languages. Tune is quite as essential to the correct modulation of the voice in speaking as in singing.

The faculty of Tune is a strong factor in character building and character expression. Combined with the other elements it aids in the expression of every sentiment and feeling; with Courage and Executiveness it produces martial music; with the affections, the melodies of love; with Inhabitiveness, "Home, Sweet Home"; with the Moral Sentiments it produces sacred music and aids in devotion. The class of music preferred is determined by one's peculiarities. Each enjoys most the music that appeals to his strongest elements, whether propensity, feeling, or sentiment. Those having a predominance of the martial spirit, prefer martial music. Those who live in their feelings are charmed with the sentimental ballad. Those of fine esthetic and intellectual powers appreciate complex symphonies, while those having strong Moral Sentiments are inspired by the oratorio. Now, since like excites like, different classes of music excite in one's nature the same elements of mind that produced the music. Martial music stirs the martial spirit so that many a man under its influence has been thrilled with patriotism and inspired to give his life's blood to deepen the colors in his country's flag. A mother's lullaby and the songs of love excite within one's nature those tender emotions that bind hearts together. Sacred song awakens the devotional spirit that makes possible the union and communion of the soul with God. Unfortunately, the same law applies to music that is born of base desires and expresses the carnal passions. When such is pre-

sented, as it is in the dance hall, it tends to awaken in the dancer those subjective emotions through which Satan seduces the soul and controls it for evil ends. Music hath power to lift man to heaven or betray him into hell.

To cultivate Tune, strive to distinguish variety and harmony of tones. The faculty increases by this effort to distinguish. It is improved by the study of vocal and instrumental music, but especially by discriminating between tones and trying to express them.

Language

Language is the faculty that gives the power of articulate speech and the memory of words. Without the faculty of Language one may utter incoherent sounds, but be unable to articulate and modulate the several tones so as to produce words. Among the lower animals, the tones uttered are comparatively simple, corresponding to the simplicity of their natures; but these simple utterances serve the purpose of a language and are understood by animals of the same class. The language of savages consists of a few words, grunts, and guttural tones. As man rises in the scale of intelligence and mental complexity the power of articulate speech increases correspondingly.

In every language there are classes of words that are the expression of the several elements of the mind. The peculiar characteristics of a language are determined largely by the psychology of the people that evolved it. Words and phrases come

into use and fall into disuse according to changes in the national life. A language evolved by philosophic and scientific minds, given over to a nation in which the social and business qualities are most in use, would soon lose many of its distinctive features and be supplemented by the phraseology of trade. What is true of the language of nations is equally true in the individual. Aside from the influence of education, each person is inclined to use words that correspond to the peculiarities of his nature. Those with weak imagination and sentiment, having strong appetites and propensities, naturally select words that are expressive of appetite, courage, business, and things. Those in whom the affections and sympathies are strong use many words expressive of these qualities. Those having strong Perceptive Faculties and Comparison use many nouns and adverbs and are inclined to change all forms of speech from the abstract to the concrete; while those with strong Ideality and Sublimity are fond of descriptive adjectives.

The ability to learn articulate speech depends primarily upon the faculty of Language, but Eventuality and Tune are also needed. When these three faculties are strong, they give the capacity to learn foreign languages easily by hearing them spoken, also the ability to commit to memory easily and recite verbatim. This combination, with moderate Reasoning Faculties, makes one a veritable talking-machine—a phonograph which never runs down. If the other intellectual faculties are strong and

well trained, the person so constituted has great natural power as a public speaker, linguist, or writer. Where the faculty of Language is deficient, it leaves one incapable of expressing his thoughts, feelings, or desires. Even where the mind is well trained and the thoughts clear and definite, he is unable to command the words essential to clear expression. Parents often make the mistake of checking children from talking and thereby prevent the development of this faculty.

To cultivate Language, first master the parts of speech. Make a practice of reading aloud from good authors with a dictionary at hand; then write or repeat to someone a synopsis of what you have read. Carry a pocket Webster and learn one or two new words every day. Train the mind to clear, definite thinking, as an aid to concise expression. Practice writing sharp, pointed paragraphs, brief descriptions and rhythmic sentences. To restrain this faculty, think more and talk less.

The Reasoning Faculties

The Reasoning Faculties, consisting of Causality and Comparison, are the basis of reason, logic, and philosophy. They take the data gathered by the powers of perception and the truths held in the storehouse of memory and from these make deductions and draw conclusions. They give the tendency and the ability to theorize, plan, speculate, and philosophise. They are related to the mind rather than the external world, their function being to analyze,

digest, and put together such data as are furnished by the other elements of the mind, and form conclusions from the same.

When the Reasoning Faculties are very strong, they give originality and incline one to be meditative, reflective, thoughtful, and abstract. Where these elements combine with strong energies and Constructiveness they give great engineering power, also the capacity to both plan and execute; combined with a strong social nature they theorize on social problems; with strong Acquisitiveness, they invent ways of making money; with strong Moral Sentiments, they originate plans and theories of reform, religion, etc.; with strong Perceptive Faculties added, they give a broad comprehensive mind, the ability to look at things from many sides, to be judicious, level-headed, and comparatively unprejudiced. Where the Perceptive Faculties are deficient, and the Reasoning Faculties strong, they make one, impractical, theoretical, full of plans, notions, ideas, and schemes of little use to their possessor or others. The deficiency of these powers leaves one all but incapable of abstract thinking, reasoning, and planning.

From a false system of education, the development of the Reasoning Faculties is often sadly neglected. In many schools pupils are urged constantly to commit to memory, to consult books and authorities for everything, with the result that they never learn to *think*. They lack originality and independence. They are governed by the opinions

of others. They go through life without the capacity to put things together and draw conclusions. They are slaves rather than freemen; for he alone is free who can gather facts, interpret their meaning, draw his own conclusions, and be conscious of the truth within himself.

Causality

Causality is the faculty that studies causation. It perceives the relation of cause and effect. It discerns the end from the beginning, and concludes what must have been the beginning from the end. It is the principal element employed in philosophy, logic, and creative fancy.

Causality, aided by Constructiveness, is the plan maker. It responds to the demands of all the other elements and formulates plans to gratify them. It works with Acquisitiveness in economizing and financing; with Alimentiveness in planning ways and means of sustenance; with the Social Feelings for establishing the home and the social relations; with Self-esteem and Approbativeness to formulate plans to gratify ambition; with Conscience to make laws of justice and equity; and with Spirituality and Veneration to apprehend the plan of man's salvation and the world's redemption. It takes data from every source and by the aid of Comparison weighs it in the balance of reason, sounds it by the plummet of logic, measures it by the chain of deduction, tests it by the light of known facts, and forms a conclusion which it declares to

be TRUTH. It is not always right, for it often works from false premises and mistakes error for truth, but it arrives at the logical sequence of the data supplied by the other elements of the mind.

Causality has not inappropriately been called the faculty of "Why." It is the inquirer of the mind, the interrogation point of the soul. Other elements are content to know that a thing is so. This faculty must know why. It is not satisfied with belief but insists upon a reason. It is the truth seeker—the thought producer. It reasons from the known to the unknown. It taught Newton the laws of gravity; gave Galileo his conception of planets, and formulated Plato's philosophy.

In the natural order of mental development, Causality does not become manifest as early in childhood as the Perceptive Faculties, but in some children it is active from early infancy. They want to know the "why" of everything, the "what for?" and insist upon a reason. Their frequent interrogations are often very annoying to parents, but it is a sign of mind power, of capacities which only need directing and developing to produce a thoughtful, logical intellect. Refusal to answer the questions of such children will result in retarding the development of these elements. If a child does not ask questions, it is a pretty sure sign of a poor inherent intellect, and special attention should be given to awakening and cultivating the mental faculties.

To cultivate Causality, think, meditate, study the relations of cause and effect. Ask why, how, for

what reason? Go after first principles and apply these in the practical affairs of life. Never go to the books or consult an authority for anything you can find out by thinking. Practice planning, putting together, taking to pieces, and analyzing. Study logic and philosophy. Spend a little time each day in calm reflection. To restrain this faculty, remember that utility is the test of all plans, that theories are valuable only when put into practice. Strive in all ways to be practical and avoid wasting time and effort in mere abstractions and purposeless meditation.

Comparison

Comparison is the faculty that gives power to compare, classify, draw inferences, analyze, criticise, and see resemblances and differences, analogies and similarities. It is the critic of the mind, the central pivot on which swings the balances of judgment. It is the basis of inductive and deductive reasoning.

Like Causality, this faculty acts upon the subject matter furnished by the other elements. It takes the data gathered by the senses and the Perceptive Faculties and analyzes and compares them, thereby aiding Causality in the formation of judgment. The same is true of the relation of Comparison to the emotions, feelings and sentiments. It weighs the influence of each and from their relative importance helps to make up the judgment. It compares the present with the past and thereby aids Causality in forming conclusions relative to the future.

Persons in whom Comparison is very strong are

inclined to reason largely by analogies and similes. They see resemblances and differences everywhere and if the Perceptive Faculties are good, have great power of analysis. As writers and speakers they excel in parables, allegories, and figures of speech. A good degree of this faculty is indispensable in all branches of science, literature, art, business, and even in the most common affairs of life. Since all knowledge is but relative and comparative, this faculty is related to every intellectual process, compares every known fact and phenomenon, and is therefore as essential to right thinking as the eye is to vision.

To cultivate Comparison, observe closely and strive to discern resemblances and differences. Compare the qualities and peculiarities of one thing with those of another. Carefully analyze evidence. Draw inferences and practice discriminating between facts, ideas, emotions, desires, things, and principles. Say to the self, "By the mind of the Spirit, I am critical, analytical, and discriminating." To restrain this faculty, avoid hair-splitting analysis and far-fetched deductions. Beware of the unwarranted use of parallels and analogies. Especially, avoid adverse comparisons that may pain another.

CHAPTER XV.

THE MORAL SENTIMENTS.

The Moral Sentiments are Conscience, Hope, Spirituality, Veneration, and Benevolence. These sentiments have their centers in the upper part of the brain. The size of their organs is estimated by the height, breadth, and fullness of the top-head. When strong and active they give a frank, honest, candid, pure, clear, *good* expression to the face.

The Moral Sentiments are the basis of morality, justice, reverence, faith, hope and charity. They are the crowning elements in man's nature, the rightful rulers of the mind, the powers implanted by an all-wise Creator to have dominion over the animal in man, to control the propensities, restrain selfishness, overcome evil, and eventually destroy animality by the reign of spirituality. Whatever is truly admirable; whatever is worthy of reverence; whatever is good and pure; whatever is honorable and venerable; whatever is kind and charitable; whatever is Christ-like in man's nature, comes from the activity of these sentiments. In proportion as they predominate over the propensities, is there law, justice, kindness, and goodness in the character.

Where all these elements are strong and harmo-

nious in their influence, they tend to produce a consistent, religious character; but if one or more of them are weak, the results are incongruities and contradictions in belief and conduct. Thus if a person have strong Conscience but weak Veneration, he will be honest and law-abiding, but lack reverence for God and things sacred. Reverse this combination and there will be great reverence, and, with an emotional temperament, fervor in devotion with probable dishonesty. One having strong Benevolence and Conscience will manifest a religion of humanity, ethics, charity, law, and sympathy; but if Spirituality and Veneration are wanting, he will be incredulous, irreverent and show little interest in Sabbath Day religion or the established church and its forms of worship. Reverse this combination and add strong propensities, and the character will be a great believer, full of faith, highly devotional, yet self-centered, uncharitable and not averse to the sort of business that accrues largely to the self. The inconsistent lives of many Christians are largely the result of the weakness of one or more of the Moral Sentiments. When we realize that prayer comes from one sentiment, justice and honesty from another, faith and credulity from another, hope and expectancy from a different source; that kindness and sympathy have their origin quite apart from all the rest; that none of these sentiments are necessarily related to or dependent upon the others; and that some may be strong and others weak in the same person;—then it is easy to understand how a

person may be prayerful and venerating, yet dishonest; sympathetic and charitable, yet incredulous; or conscientious, sincere and faithful, yet uncharitable or irreverent.

In the foregoing paragraph we have been considering natural tendencies and their influence upon religious character; but in the deeper experience of the atonement, regeneration, growth in grace, sanctification, and in-Christing, these natural tendencies are supplanted by the Christ nature. The old man with his peculiarities is put off and the Indwelling Spirit brings forth a new nature in the image of God, having the characteristics of the Christ. Unfortunately, under the present regime of church life and teachings, the old natural tendencies of human nature persist in most professing Christians, resulting in various inconsistencies.

Those in whom the Moral Sentiments are naturally weak, find it difficult to do right. They are truly undeveloped souls, and lack the capacity and incentive to higher things natural to those that are well born. Under grace, the lowest may live noble lives, but without this divine transforming, sustaining power, those deficient in these sentiments are as one working in the dark. It is with great effort that they do even passably well. Such persons are to be pitied, rather than despised; helped, rather than condemned. A knowledge of mental philosophy makes plain the principle underlying the injunction, "Judge not." Many a villain has made a harder fight for honor, virtue, or temperance than have

most of those whose lives are exemplary. The man with a weak will and a weak conscience, but strong appetites, often battles for years with a temptation which one more fortunately constituted can put away in a moment. When we consider heredity and environment we see that only He who "remembereth that we are dust," and who watcheth with loving compassion the developing soul from its inception, and who knoweth every influence, good and ill, can judge aright. Man's privilege is to learn from Jesus what a true man should be like, and strive to be like him; then help others to realize this ideal.

Conscience

Conscience is the sentiment that inspires to do right and suffers when wrong or injustice is done. It gives the sense of integrity and honesty. It is the basis of justice, the enforcer of duty, the primary factor of morality, ethics and righteousness. It is the inner monitor of the soul which ever urges the right and condemns the wrong.

This sentiment of itself is incapable of discriminating between right and wrong. Such discrimination is the result of education, judgment, experience or the Spirit in man speaking through conscience. The primary office of this sentiment is to supply the desire to do what, according to the decision of judgment, knowledge, or the promptings of intuition, is conceded to be right. When wrong is committed, Conscience is distressed. When its voice is obeyed, a sense of joy and satisfaction follows. By ap-

proval and disapproval, pleasure and pain, it influences, directs, and controls character.

Conscience is the executor of moral law. It demands justice and right everywhere. Its influence upon the other elements of the mind is always toward the right. It tends to make the appetites temperate, Acquisitiveness fair, Secretiveness honest, and restricts Courage and Executiveness from anger, hatred, and revenge. It gives fidelity to love, justice of judgment, faithfulness to trust, and integrity to character. Its predominance makes one honest and upright. The direction in which it will be most manifest, will depend upon the action of other elements. Two persons with the same degree of Conscience, but differing in other ways, may each do, without reproach of conscience, what to the other would seem wrong. Thus, if one have strong Time and Calculation with moderate Benevolence, and the other the reverse of this, the former would be very exact in keeping appointments but might pass an opportunity to do a kindness, without conviction. The other might feel no sense of wrong from failing to keep an appointment on time, but if he neglected an opportunity to do a kindness, would feel condemned. This is sufficient to indicate how Conscience combines with other elements in modifying character.

Where Conscience is deficient, it leaves one void of the pleasure that comes from doing right and free from the remorse that follows doing wrong. Such a person, however, is not necessarily bad for

there are many other motives to right conduct beside Conscience. The wise know that it pays to do right. Only the wicked, the weakling, and the fool willingly do wrong. The fear of the consequences of wrong doing impels many to do right. The desire for the approval of loved ones, friends or the public is often a greater incentive to right conduct than Conscience. Again, those having strong Ideality and Self-esteem are much influenced by high ideals and self-respect. Consequently, even where Conscience is weak, other elements and motives may restrain the propensities and produce an honorable character.

Conscience is the fly-wheel of the mental machinery governing the activity of every other element. If the law of its motion is violated, mental equilibrium is destroyed. No man can afford to compromise with his conscience. The failure of millions could be traced to this source. With self-condemnation come moral weakness, cowardice, lack of self-respect and self-confidence. These combine to spell failure and defeat. A man with a seared conscience—a lie carved on his soul—is like one carrying the brand of a criminal in his forehead. There is something about him that silently causes distrust and something in him that silently condemns. He who would be happy, clothed with power, and enjoy self-respect and the respect of his fellow man, must have a conscience void of offense.

To cultivate Conscience, strive to do right for right's sake. Make duty first. Practice discrimi-

nating in ethics, justice, equity, and moral principles. Subject the propensities to the inner monitor; be exact and exacting; defend justice; and make moral law the rule of action. Say to the self, "I can, and by His grace, I will, be honest, fair, just, and conscientious. I will not compromise with honor, nor deviate from the truth or what I know to be right." To restrain this sentiment is necessary only when it leads to unwarranted self-condemnation or makes one too exacting and severe upon wrong doers. To overcome this tendency, remember that there is a higher law than justice—the law of forgiveness. Be merciful to the self and charitable toward others.

Hope

Hope, as the name implies, is the sentiment that gives expectancy and anticipation of the fulfillment of something desired. It produces a tendency to take a favorable view of the future, to expect success, to look on the bright side, and to be cheerful and optimistic even in the presence of discouraging circumstances.

Hope is a very potent factor in every activity and relation of life. It combines with the energies and Acquisitiveness to sustain the business man in days of discouragement and years of adversity. It constantly expects something better; and if Caution is weak or experience wanting, it must be held in check or it may lead to unwise investments and undue confidence in the future. When this senti-

ment is deficient and Caution strong, it makes one ultraconservative and unwilling to take a risk.

Hope combined with the Aspiring Sentiments, thrills ambition with expectancy, urges Self-esteem onward, sustains Continuity, fires the energies, and assures Caution that everything is coming out all right. It puts a rosy hue on the future and turns a deaf ear to the voice of the pessimist. It expects much and encourages all the other elements to help actualize what is hoped for.

Working with the Social Feelings this sentiment pictures all that is lovable and beautiful in domestic life. It sustains the weary toiler in his efforts to make a home and provide for loved ones. It helps father and mother to believe it will be better and easier farther on, and to see the bright future for the children, even though they are not always promising. Combined with the Moral Sentiments, Hope looks for the reign of law, the establishment of justice, the extension of mercy, and the coming of the millennium.

Hope is the torch light of the soul that ever illumines the future and entices man onward and upward. Like the Star of Bethlehem that led the wise men to the birth-place of the Christ-child, so Hope leads the other elements of the mind through all the vicissitudes of life, ever promising what each desires, and thereby forming a future heaven for every element. Even in the presence of death, Hope, undismayed, promises eternal life beyond the vale, no belief nor disbelief being strong enough to

destroy its influence. The late Col. Ingersoll at the grave of his brother, despite his infidelity, inspired by this sentiment, was led to say, "Hope sees a star and listening love hears the flutter of an angel's wing."

Each person hopes for those things that will most perfectly gratify his or her nature. Those with strong propensities hope for an abundance of this world's goods and for a long life in which to enjoy the sensations of self-indulgence. Those in whom the Moral Sentiments predominate hope for the coming of the Kingdom on earth and the redemption of all men. Even in our concepts of heaven, each hopes for what is according to his ideals; some for unlimited wisdom, others for family reunion, others to "see their Saviour face to face," and still others hope to join the "Great White Lodge" and become ministering spirits to the denizens of earth.

The predominance of Hope inclines one to be optimistic, to take the sunny side, and radiate cheer and encouragement everywhere. The deficiency of this sentiment produces a pessimist. Persons so constituted cast a shadow of gloom and discouragement over everything. They not infrequently become so discouraged as to give up all effort, and with disordered nerves are inclined to suicide. Few things are more inhibiting to life's activities or a greater handicap to achievement than deficient Hope. Very few persons with this sentiment weak make a success in life; while the majority of those who have won fame or fortune have had strong Hope.

To cultivate Hope, practice taking long, deep, rhythmic breaths. As you inhale strive to mentally realize the incoming of divine life, then feel its buoyancy and vivifying power. Rejoice in the fact that you are alive. Be grateful for the gifts of every day's existence. Filled with the Divine Spirit, radiate love, joy, sunshine, encouragement, and enthusiasm. Dispel all shadows by turning on the light. Meet every frown with a smile. Face adversity with a vision of prosperity and soon the optimistic tendency will become habitual and hopefulness spontaneous. To restrain this sentiment, subject it to common sense that it may not betray the other elements into taking unwarranted chances.

Spirituality

Spirituality is the sentiment that perceives spiritual truths, realities, and phenomena. It is the sense of spiritual perception, the door through which the soul holds communion with God, the medium through which premonitions, psychical and spiritual impressions enter the mind. It is the upper window through which the supernatural is perceived. It gives the element of faith, a belief in the unseen, a confidence in the unproved, a tendency to accept revelation, and when quickened by the Holy Spirit, to perceive God as a spiritual being and man as His image.

This sentiment is the avenue of inspiration, of psychic dreams and visions. Its activity makes one mediumistic, clairvoyant, and clairaudient. It is the

element employed in telepathy, spiritism and the perception of psychic phenomena. In the unregenerate it is limited to the psychic plane and to such phenomena as we have just mentioned; but in the quickened, illumined soul, this sentiment perceives spiritual realities and becomes the medium of revelation, prophecy, seership, and Divine communication. Through this sentiment the natural man comes into telepathic communication with others and receives psychic impressions; but when the Christ nature is added, this sentiment is employed by the Spirit in telepathic communion with the Holy One. Through its activity, the natural psychic hears voices, good and evil, and receives impressions of truth and error, and becomes susceptible to the influence of angels and devils; but the in-Christed soul hears The Voice, perceives Truth, and receives the Divine Spirit.

Spirituality gives man the power to recognize himself as a super-physical being, to realize that I—the ego—transcends the limitations of physical embodiment. The belief in spiritual life and continued existence after the change called death is virtually universal among highly developed souls, and is invariably accepted by those who have this sentiment strong. Those who are color-blind have no right to say because they can see, yet can not see colors, that there is no such thing as color. So those who can perceive truth and are wise in other things, but from the lack of Spirituality are spiritually blind, have no right to say there are no

spiritual realities. Great illumined souls in all ages and among all peoples have borne testimony to the existence of higher spiritual intelligences and have been conscious of the aid of superhuman forces, guiding and sustaining them in the hour of great need.

This sentiment is the door of intuition. By it persons receive impressions that can not be traced to the five senses or Perceptive Faculties. When it is very strong it makes one susceptible to impressions. The class of impressions one will receive is determined by the strength and activity of other elements. Those with strong propensities receive impressions of personal danger, and in regard to business, losses, etc. Business men with this sentiment strong, frequently get a "hunch," as they call it, when considering some business proposition. Those with strong Social Feelings are susceptible to impressions in a social way. They intuitively feel the presence of friend or foe and are often guided by these impressions which may be quite different from the testimony of the senses, or even judgment. This sentiment, combined with strong Intellectual Faculties, gives intuitive judgment, a quality of mind usually stronger in women than in men. Those with strong Spirituality, Causality, and Constructiveness are amenable to impressions in the line of invention and plans, and with Ideality added, creations of art. Those with the Moral Sentiments strong and active are susceptible to moral impressions and spiritual leadings, and if Spirit-filled, be-

come recipients of the higher wisdom. Thus this sentiment coöperates with all the others, but is most noticeable when acting with the stronger ones. This explains why one may be highly psychical and amenable to impressions about some things and have no such capacity in others.

When Spirituality is very strong, it makes one too credulous, too susceptible to impressions, too amenable to the influence of others, and too much alive to forces good and evil. Persons so constituted are natural psychics and mediums. With moderate Caution and intellect they are easily deceived. They are ready to believe anything and everything, especially in the nature of strange phenomena, and often become fanatical. They are as one listening to a multitude of contradictory voices. Bug-a-boos, devils of fear, spirits of darkness, and lying messengers haunt their imagination. Hypnotism and spirit seances have opened the psychic door in thousands, making them susceptible to all sorts of demoniacal influences. To all sufferers from this condition, the only permanent relief is deliverance through Christ. When filled with the Holy Spirit evil influences are cast out and KEPT OUT.

When Spirituality is weak, it leaves one skeptical, unbelieving, incredulous. Persons so constituted are of little faith. They can accept only what is perceived by the senses or seems logical to reason. They are naturally agnostic, and if Caution and the other propensities are strong, have little confidence

in anything or anybody, would hardly trust their best friend, and are usually irreligious. They are prone to dismiss all psychic and spiritual phenomena with two words: "coincident" and "illusion."

To cultivate Spirituality, spend a few moments each day in introspection. Study the facts of telepathy, psychic and spiritual phenomena. "Open the sky-light." Study the scriptures. Contemplate spiritual realities. Exercise faith in law, men, principles, and God. Try to come in sympathetic and telepathic relationship with others. Open the heart to Christ that He may cleanse, then receive the Holy Spirit and He will quicken this spiritual center and use it to His glory. To restrain this sentiment subject it to the intellect. Require a reason for faith and demand positive proof. Be more critical. Deny all psychic influences and impressions. Be discreet in the selection of friends.

Veneration

Veneration is the sentiment that forms the attachment between man and God. It is the affinity of the soul for the Supreme Being. It gives as innate love, reverence, and respect for God and all things sacred. It is the primary impulse in prayer, worship, and religious devotion. As filial love draws the child to the earthly parent, so Veneration draws man to the heavenly Father. This sentiment is an impelling affection, a love as positive, real, warm, and imperative in its demands as any other emotion of the soul. It is the highest and holiest love in the

human heart; for its object is God and its activity lifts man heavenward. It is the emotion through which the creature expresses his love and devotion, reverence and gratitude, petition and praise to the Creator.

The tendency to worship the Supreme Being is an innate attribute in human nature. No race or tribe has been discovered that did not have some form of worship. In the soul's search for God, many things in nature, idols, and images of things, have become the objects of Veneration. The influence of this sentiment has been a great factor in race progress. Individuals and races conform to the ideals they worship. The revelation made by Christ, of God as the loving Father, has done much to eradicate cruelty and severity, and to establish love and charity even in the hearts of those who have not accepted Christianity.

Veneration gives the sense of devotion for the Supreme Being and reverence for things held sacred, hallowed, and respected. It gives the sense of reverence for the aged, for superiors and those in authority, for law, relics of antiquity, customs, forms, and ceremonies. Its predominance, when coupled with moderate intelligence, frequently leads to idolatry and religious fanaticism. This sentiment is usually better developed among pagan than Christian people. As a rule it is stronger among Catholics than Protestants, among the subjects of a monarchy than the citizens of a republic.

Persons in whom Veneration is deficient find it

difficult to reverence old age, law, customs, creeds, or the established church; if Spirituality is also deficient, they seem incapable of forming any concept of God or feeling any real love or devotion for Him; with strong Conscience they may be honest and law-abiding in all ways; with strong Benevolence, sympathetic, kind, and charitable, but they are not devotional, considering one day as hallowed as another, and even though they appreciate the church for what it has done and rejoice in the good works of all men, they feel little reverence for religious institutions.

The absence of Veneration is a very grave defect. The soul grows by prayer. The spirit in man can no more develop without prayer than the body without food. Veneration is the sentiment through which the inner man receives his spiritual sustenance. All truly great souls are devout. They grow by communion and union with the Source of their being. No one can reach his highest possibilities without daily devotion. He who would direct his energies, control his emotions, exalt his affections, enrich his learning, ennable his ambitions, and perfect his character, must be a man of prayer. It is through the exercise of Veneration that grace is given and *he that openeth not his heart in devotion receiveth not this wondrous gift of the Spirit.*

To cultivate Veneration, seek first the Kingdom of Heaven that this sentiment may be awakened by Divine love. Strive to feel a personal dependence

upon the Supreme Being and breathe the heart's gratitude for His wondrous goodness. Study the history of religion and learn of its influence upon human progress, that its teachings, forms, and customs may excite reverence. Try to be more respectful to old age, relics, laws, and ordinances. Spend a few minutes each day in secret prayer and devotion. Keep the Lord's Day holy. To restrain this sentiment, when too active, subject it to judgment, and worship God more by doing His will.

Benevolence

Benevolence is the sentiment that gives sympathy, charity, kindness, tenderness, generosity, philanthropy, and the tendency and capacity to forgive. It is the basis of the kindly feeling one has for another, the sympathy one feels for the sick, the helpless, the unfortunate, and the wayward. It enables one to appreciate the needs and conditions of another. It gives the desire to do good and be good, and the love of service. It delights in being helpful, in making others happy, and in relieving pain and suffering. It is the source of pity, and that deep, human sympathy that binds humanity in the common bond of brotherhood. It is the "good Samaritan" of the soul that rejoices in binding up broken hearts, caring for the sick, and protecting the weak. It is the philanthropist ever ready to share his wealth, whether of gold, learning, or influence, with others. It is the peacemaker that ever pleads for harmony. It is the advocate and

defender of the enslaved. It is the cross-bearer—the Christ in man—that came not to destroy the law of justice but to establish the law of forgiveness. It is the noblest, purest, divinest virtue given to man.

Benevolence, like each of the other elements, acts for its own gratification. It delights in doing good, giving and forgiving, and is pained when not allowed this activity. It is therefore in a sense selfish, that is, self-seeking. Persons in whom it is very strong, find it more difficult to withhold a kindness, an act of charity, or to refuse to forgive, than to do so. If they refuse to extend help or sympathy they suffer much in the same way that one does who has strong Conscience and is conscious of having done wrong. A person with this sentiment strong, may suffer all day because of an unkind word spoken to someone in the morning, or the refusal to lend a helping hand. If they have caused unnecessary pain in man or beast they suffer through sympathy and are disturbed for hours. This point is well illustrated by the well known anecdote of Mr. Lincoln: When traveling the circuit as a lawyer he got down from his horse and waded into the mud to rescue a pig that was fast in a fence and being bitten by other hogs. His companions censured him for soiling his clothes. Lincoln replied that he did it in self-defense, that he could not plead his case that day with that pig squealing in his ears.

Benevolence, like Conscience, is ever the opponent

of the propensities. It combines with Courage in the protection of the weak, and in the defence of whatever is being hurt; but it constantly restrains Courage and Executiveness from severity, cruelty, harshness, temper, anger, jealousy, or whatever is unkind. It stands in direct opposition to Acquisitiveness, checking greed and selfishness, and insists on sharing with others. It works with the affections to make them tender, sympathetic, and responsive. It constantly seeks the happiness and welfare of loved ones, rejoices in their joy, forgives their shortcomings, and "suffers long and is kind." It robs the Aspiring Sentiments of selfish ambitions and enables them to rejoice in the achievements and progress of other people. It humbles Self-esteem, restricts egotism, destroys cast, and promotes the feeling that all men are brethren. It modifies even Conscience by pleading for leniency and forgiveness. Unrestrained it would stay the hand of justice and plan a way of escape for every offender. Christ's ministry on earth was a constant expression of Benevolence; His doctrine of returning good for evil, His charity for all, and His prayer on the cross for His enemies, reveal its highest manifestation.

The predominance of Benevolence inclines persons to be too sympathetic, tender hearted, and sentimental. It makes them susceptible to the selfishness of others. In reaction upon the self it produces self-pity. In many parents it becomes a weakness, making them over-indulgent. It inclines one to excuse every evil and evil-doer. It produces

that unwarranted sympathy often expressed by women for criminals. It leads to extravagance, waste, and the lavishing of gifts of wealth, pleasures, etc., where they are not needed or appreciated. It makes one improvidential, and where Conscience is deficient, so self-charitable as to be unreliable, dishonest, or immoral.

The deficiency of Benevolence leaves one wanting in sympathy, kindness, and the inclination and capacity to forgive. Persons so constituted take little interest in humane and charitable institutions. If they have strong propensities, they are not averse to killing animals, and feel but little sympathy with the suffering. They usually favor corporal punishment; are severe in judgment, cruel critics, and sorely deficient in human kindness. With strong Firmness and Conscience, they readily accept the ancient law of "an eye for an eye and a tooth for a tooth." With strong affections, they are loving and companionable, but are unable to forgive the shortcomings or mistakes of loved ones. If the Moral Sentiments are strong, they may be devout and religious but will lack the spirit of the Master.

To cultivate Benevolence, make kindness the rule of conduct. Analyze the motives carefully and strive to eradicate all selfishness. Think kindly, speak kindly, and act toward all as prompted by love. Be charitable both in giving and forgiving. Study the life and teachings of the Master, then strive to be like Him. Say to the self, "By His grace, this day I will be kind to all. I will allow

no expression of selfishness, hatred, cruelty, or harsh judgment. I will be charitable and sympathetic toward all." To restrain this sentiment, be more just than generous, more exact and exacting. Practice economy and self-protection, and use judgment in dealing with others. Avoid extravagance and sentimental sympathy.

Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: Dec. 2004

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